A briefe Conference betwixt mans Frailtie and Faith,

81

VVherein is declared the true vse, and comfort of those blessings pronounced by Christ in the fifth of *Matthew*, *that euery Christian* man and woman ought to make and take holde of in their seueral tentations and conflicts:

Laide downe in this plaine order of Dialogue, to helpe, if it please God, the conceit and feeling of the simplest,

By Gervase Babington.

PSALME 119.

O howe sweete are thy words vnto my throte, yea sweeter than honie vnto my mouth.

AT LONDON
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1583.

BIBLIOTHECA LAMBETHANA

The Contentes of this Booke.

Strength and comfort out of the worde of God against

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To the Right Honorable, and vertuous Ladie, the Ladie Marie, Counteſſe of Penbrooke, his verie ſingular *good Ladie and Miſtriſſe*, G. B. wiſheth all mercy and comfort in Chriſt Ieſus *both here nowv, and for euer.*

IT is ſaide of Salomon euen in outwarde matters (Right honorable, and my very ſingular good Lady) that if a man haue riches treaſure, and honour, wanting nothing for his ſoule of all that it deſireth, and yet haue not an heart both to feele in comfort the goodneſſe of his God therein towardes him, and alſo to vſe the ſaide bleſſinges liberally to his owne good and others helpe, it is but a vanitie and an euill ſickenes, yea a price in the hand of a foole (as it is ſaide in an other place)

that hath no heart. That is, it is a mercie of God, which hee hath no right and true vſe of. So neceſſarie in verie outward things is both feeling and faith: the one to conceiue, the other to apply, and both of them to yeeld vs the true profit, comfort, and good intended into vs in the ſame by the Lord. Much more, Madame, in ſpirituall matters reſpecting the life of bodie and ſoule for euer. And by name much more in the worde of God which we now ſo freely, and ſo plentifully, vnder the gracious gouernement of our moſt gracious Prince enioie. For if wee reade it ouer ten thouſand times our ſelues, heare it of others carefully & continually, and yet feele not the ſweete ſpirite of the Lorde by it ſecret power, as it were with a dropping dewe, piercing and mollifiyng, ſhaking and comforting our ſoules by

by the ſame, aſſuredly we want what we ſeeme to haue, and for all our reading or hearing of it, neuertheleſſe it remaineth a ſealed booke vnto vs. This proueth Caine that curſed caytife both heere and euer, who though he knew the promiſe of certaine ſafetie by the ſeede of the woman, hearing it no doubt often in wordes tould, and ſeeing it by ſacrifices ſhadowed out vnto him, yet wanting a heart to feele, and faith to applie vnto himſelfe the benefit of the ſame, wanted alſo to his woe, what he ſo inioyed. So did Eſau, Saul, Achitophell, and others all whatſoeuer they were, who together with the worde receiued not a touch, a taſt, & a very rent as it were, in their heartes to feele, as alſo percing eyes, & a claſping faith, to ſee, and take hould of the hidden ſweete compriſed in the ſame. Which wei-

ing often with my ſelſe (my verie good Ladie) together with the place where I ſpend my time, and the burning deſire which both his honorable Lo. and your ſelfe haue, that I ſhould doe good amongeſt them, I bowe the knee both of bodie and heart vnto the Lorde for them, and I often begge, that in that bottomeleſſe heape of his mercie, wherein he euen ſwaloweth vp himſelfe, it might pleaſe him to ſee it good, to ioine vnto the outward miniſterie of his worde, which he nowe voutſafeth them, that inward touch, power and might of his ſpirite, that maketh it both a mortifying ſworde, and a comforting grace vnto his children. For ſo ſhall my labours be life vnto them, and euer as I ſpeake (deliuering but the word) their conſciences ſhall approoue and confeſſe within them, that it is a truth. Yea further

I haue often ſecretly in my ſelfe intended, to ioyne vnto prayer ſome further indeuour, and according to that meaſure of mercie, which the Lorde ſhould voutſafe me, to make ſome plaine applications of ſuch portions of ſcripture, as I ſhoulde iudge in vſe & practiſe fitteſt for the. That ſeeing in them by example the true vſe of the worde of God, and howe to ſucke out ſtrength in their ſeuerall needes from it, they might from one place to many, and from many euen to all, without any further guide, than the guide of guides, Gods merciful ſpirit, paſſe with feeling, comfort, and true concept of the good therin contained, & intended to vs all. And falling by courſe of reading at laſt vpon that notable Chapter the 5. of Mathewe, and ſeeing by ſome further meditation vpon thoſe bleſſings therin contained,

ſuch wiſedome taught, ſuch faultes full reprooued, ſuch comfort miniſtred, you and ſuch matter handled, as for theme and all the world is moſt neceſſarie, the I reſolued with my ſelfe euen thereand to beginne to put in practiſe my na-to med purpoſe, and to make a tryall, to if by ſuch indeuour I might profit a-hu ny. Which I nowe haue done, pre-th ſenting the ſame vnto the Lord with no humble prayer for his bleſſing, to th mine owne, and others, with hartie cu requeſt of Chriſtian acceptance, & of to your honorable L. as to a meanes w that ſhall make it more acceptable S to all, and eſpecially to them, that I le cheefely intend it vnto, ſo greatly u honoring with all dutie and liking h the manifoulde mercies of God in w you. I am not able (Madame) to doe with content, what ten thouſande times I am bounde to doe with all care: namely, to ſhew my ſelfe mind-

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IESVS

IESVS COME QVICKLIE. So be it. London this first of December, 1583.

Your Honors

moſt humble bounden to death,

Gernaſe Babington.

A Conference betwixt mans Frailtie and Faith.

Frailtie.

Wicked worlde, and wretched ſtate I ſtand in, O heauie hart & ſorowing ſoule, how ſhould I comfort you? I haue it not, I ſee it not, I feele it not, what any way might ioye mee, and howe then can I giue it you? The contrary I ſee in fulleſt weight and meaſure, and wo is me ten thouſand times that euer I ſawe this light: yea let the day euen periſh wherin I was borne, Iob.3. and the night when it was ſaide there is a man childe conceiued. Let that day be darkenes, let not God regard it from aboue, neither let the light ſhine vppon it. But let darkeneſſe and the ſhadow of death ſtaine it, let the cloud remaine vpon it, and let them make it fearefull as a bitter day, let darkeneſſe poſſeſſe that night, let it not be ioyned vnto the daies of the yeare, nor let it come into the accounts of the monthes. Yea deſolate be

that night, and let no ioy be in it. Let the ſtars of that twilight be dimme through darkeneſſe of it: let it looke for light, but haue none: neither let it ſee the dawning of the daie, becauſe it ſhut not vp the dores of my mothers wombe, nor hid ſorrowe from my eies. Why died I not in the birth, or why died I not, when I came out of the wombe? Why did the knees preuent me, and why did I ſucke the breaſtes? For ſo ſhould I nowe haue lyen and beene quiet, I ſhould haue ſlept then, and beene at reſt. Or why againe was I not hid, as an vntimely birth, either as infantes, which haue not ſeene the light? Wo is me I liue, woe is mee I doe not die, and wo I feare much more, when ended is my courſe.

Faith.

Why Frailtie, what in the name of God meaneth this fearefull impatiencie, or what caſe can there be in the life of man and woman ſo vncomfortable, as that in regard thereof, they ſhould thus crie out? Open your ſelfe, and conceile not

not your griefe, for the verie speaking of it shall giue some measure of ease.

Frailtie.

Alas I knowe not almost how to doe it. For my conceptes do so oppresse me, and euer as I thinke of one miserie, still the remembrance of an other thrusteth it selfe so into my minde, and at last the heape appeares so huge, as all amazed I faint vnder the beholding of them, and my cogitations are so distracted, as it is not possible for me to make an orderlie rehearsall of my woe. Yet since I haue met with you, I wil performe it, as I can, committing my selfe to that mercie, that hath no measure, and to your selfe, as an instrument to apply his comfortes to me, begging it euen with teares tenne thousande times at your handes. I consider then, that I am created heere in this world a reasonable creature, consisting of bodie and soule, both subiect to dreadfull and endlesse woe, if I finde not mercie with the Lorde, which I confesse vnto you I comfortably can not

assure my selfe of as yet, because the hande of God me thinke more heauilie presseth me diuers waies, than I imagine it would doe if he loued me.

Faith.

And wherein I pray you, doe you thinke you are pressed ouer heauilie?

Pouertie the first temptation.

Frailtie.

Alas in manie thinges (and yet God laye not my pleading with him to my charge). To beginne with some thing, I must needes confesse vnto you, that my lowe estate in the world is a maruelous temptation to me manie a time. For God knowes, I am poore, and euen very poore, notwithstanding all my paines, carke and care, which is not a litle. My charge also is great for such an one as I am, and their want, as good reason bindeth, is my continuall woe. Yet if this were all, me thinke I could wrastle with it, and by Gods helpe get the victorie, but

but theſe companions of pouertie are they that ſting me ſo ſore, to wit, diſdain and contempt both of me and mine, of my doinges, ſayinges, or any thing that proceedeth from me, and that reiection which is made of me out of all meetings and companies, thoſe whiſperinges that I heare, reproches that I carie, euen at their handes that I litle thought would haue done it, and that ſcornefull pitiyng of me, which often appeareth, with ſuch like. For in deede if euer anie found it, I finde it true, that by wiſe *Syrac* was ſaide ſo long ago. *There is euen as much peace betwixt the riche and the poore, as betwixt* Hyena *and the dogge. But looke howe the wylde Aſſe is the Lyons pray, ſo are the poore meate for the riche. And looke howe the proude hate humilitie, ſo doe the riche abhorre the poore. If a riche man fall, his friendes ſet him vp againe: but when the poore falleth, his friendes driue him away. If a rich man offende, he hath many helpers, hee ſpeaketh proude wordes, and yet men iuſtifie him: but if a poore man faile, they rebuke him, and*

Syrach. 13. 19.

though he ſpeake wiſely, yet can he haue no place. When the riche man ſpeaketh, euerie man holdeth his tongue, and looke what he ſaieth, they praiſe it to the cloudes: but if the poore man ſpeake, they ſay, What felowe is this? And if he doe amiſſe they will deſtroy him. These, these companions of my pouertie are the thinges that euen cut my heart a ſunder, and will I, nill I, it breaketh euen vpon mee by force as it were, to thinke that if the lord loue a man, hee ſhould neuer ſuffer him for want of worldly traſh, ſo deſpitefully to be intreated in this worlde, and ſo generally. This is but one thing that troubleth me, beſides which I haue manie mo, but helpe me if you can ere I go anie further.

Faith.

Nay goe on, vtter your grefe fullie, and then your minde wilbe the fitter to heare a great deale. For otherwiſe you will be muſing of the reſt, when I ſhall be ſpeaking to you for your eaſe in this.

Frailtie.

Frailtie.

An other verie daungerous torment then I muſt needes confeſſe is that continuall vncomfortableneſſe, which is ſtill in me by reaſon of diuerſe thinges, as by a weightie and ſtinging ſenſe of mine owne ſinnes, by ſight of other mēs looſe courſe, and grieuous diſhonouring of God in euerie place, giuing thēſelues to flatterie, diſſembling, and all manner of holow dealing with God and man, by meditation of the fierce wrath of God, and moſt dreadfull iudgements, which aſſuredly hang ouer vs for theſe things, &c.

Againe both publikelie abroad, in ſuch as I deale with all, and priuately at home in ſuch as I truſt, I finde ſuch naughtie vnfaithfulnes, & ſuch vnfaithfull naughtineſſe, as that I am driuen into greater choler and heate, than can anie way ſtand with my profeſſion of the Goſpell, and with the liking of my heauenly father, whome I haue euer founde good vnto me: and therefore iuſtly I ſtand in feare that he will puniſh me for ſuch in-

temperancie, and yet I cannot amend it. Nowe I pray you let me goe no further without some comfort, if you know anie for so wretched and woful a case.

Faith.

Indéede Frailtie, your tearmes are to sharpe, and sower. For me thinke, for any thing you haue yet vttered, your estate is neither wretched, nor woful in trueth, but Christianlike if you wil lay a while away your earthly eyes, and be iudged by the worde of God.

Frailtie.

Ah fie fie, is your feeling of my case no more? then haue I vttered inough, & too much. But see my heauie plight, I am euerie way wrapped in woe, and yet I am not pitied.

Faith.

Nay but stay your selfe for shame Frailtie, and be not so rashe. And if I can not proue what I say, then be offended, but if I can, then as you feare God be refor-

reformed, for this impacience in you is daungerous. I say therefore againe, me thinke your tẽptations be not strange, but such as vsuallie happen to Gods deere ones, and such, as (for anie thing I see) Iesus Christ the Sauiour of man did foretell, and deliuer sure and soue-rayne comfortes for, while hee was here on earth in diuers places, and by name in that notable Chapter of Ma-thew the fifth. But before I can ap-plie the same vnto you, I must knowe of you one thing, concerning your first griefe, namelie how you feele your hart within humbled by these thinges. For indeede if you be poore and bare, and so forced to stoupe in outward matters to the richer, and yet your heart remayne proude within you, arrogant, hawtie and conceyted, your tongue bragging the best, and your vanitie euer as it can breaking out, & giuing testimonie what you woulde doe, if your hands were not tyed, and your hornes made shorte of purpose by the Lorde, then indeede I must plainely tell you, that your pouer-

tie is a whippe of an angrie God as yet with you, and it will not certainely be remoued from you in anie fauour. But euen still God shall checke you, and euerie neighbour either openlie, or secretlie mislike you. For a beggars hand, and a proude heart hath euer offended the eye both of God and man. But if God hath giuen you this blessed grace, that by this crosse of want, disdaine, contempt, scorne and such like in your calling, your soule is schooled, your heart is humbled, your spirit broken, & all your vnrulie and headie affections tamed within you verie greatly in comparison of former times, so that euen truelie your conscience doth witnesse to you, it is not with you, as it hath bene in manie respectes, and if now you find, that often you are driuen to God and his prouidence by this meanes casting vp your eyes to heauen for helpe, staie and succour, because you finde but frosen heartes in men, and falsehode in the best fellowship lesse or more, truelie then must I as plainely tel you againe,

and

and with as bolde a spirite, as such a truth requires, your pouertie is welth, your contempt may be your comfort, & if euer man or woman had God their friend, you may assure your soule in truth he is no foe vnto you.

Frailtie.

O Faith, say not this, but prooue it.

Comfort against pouertie.

Faith.

With a verie good will. I pray you therefore marke me. When Christ, as I saide before, was here vpon earth to gather vnto him selfe the soules of men by life and death, knowing in his infinite wisedome the raine that would fall, the floudes that woulde come, and the windes that woulde blowe and beate vpon the houses of mē, that is their faith and religion, on a time his disciples being come together, and much people beside out of manie places, hee sate him downe and toke as it seemeth to me this matter

matter in hande, of verie purpose, de-
liuering out such comfortes and helpes,
such defenses and staies, as being of
men and women rightlie applied, and
vsed, shall euer holde vp their course,
and kéepe their pathes straight in the
feare of the Lorde and true religion.
And sée, amongst the manifold tempta-
tions, that he sawe in wisedome woulde
arise and be vrged by Sathan to shake
men from ỹ trueth, this of yours which
nowe we speake of is the first, namely
pouertie. Against which, his heauenly
voyce deliuereth out this comfort, Blef-
sed are the poore, for theirs is the king-
dome of God. Which golden sentence
laid out in fuller tearmes, carieth and
implieth vnto vs this sense and mea-
ning. Although earthly mindes can
frame out no felicitie, vnlesse with
worldly wealth their cuppe may ouer-
flowe, yet I auouch vnto you, contrarie
to the wit and wisedome of them all,
that in my fathers kingdome, blessed
are the poore, the poore I say againe, and
such as want what others wallow in,

Luke 6.20.

not

not halfe so loued of the Lorde as they. Nowe least his meaning should be mistaken, he saying no more but so, and enerie spoiling vnthrift, whose vnreformed heart doeth make an vnrepaired purse, or idle drones that shunne the course of men, and shut themselues vp in cloisters as poore, that with more ease they may liue of other mens labours, or any proude heart yet wanting wealth might thinke it spoken vnto him, he more plainely hath interpreted his meaning, and shewed what poore hee thinketh of, namely the poore in spirit, That is, such as vsing godly meanes yet are of purpose by their God kept vnder, and being vnder, doe not swell with pride, arrogancie, and conceite, but euen as the begger knowing his want, and no way hauing of his owne to trust to, confesseth other mens helpe needefull for him, humbleth himselfe before them, beggeth their aide, and giueth them (as instruments) the praise of his liuing: so they humbled, tamed, schooled and reformed by their want towardes all men

Non magnum est fuis, sed se relinquere.

men carie a lowly heart, and onely a the Lordes handes loke for both comfort in this world, and saluation in the worlde to come. These poore men and women, that is, these that are thus affected vnder their crosse saieth Christ were their want more than euer any abode, & the companions of their wantes, snubbes, checkes, tauntes, and such like more, and more bitter than euer any mans were, yet euen in the most of them all, I pronounce them blessed, and I assure thē happie ỹ euer they liued, for theirs is the kingdome of God. For this cause therefore I asked you howe you were affected vnder your pouertie. And now Frailtie consider and weigh this sentence of the Lorde. For ynough it is of it self, if our incredulitie be not monstrous, to comfort the heart of any man or woman in the worlde, euen in the midst of all their worldly wantes bee they neuer so great. Yet hath it annexed for our further ioy the consent of other places many, and experiences of the same in knowen examples not a

fewe.

fewe. As, If thou lend to my people, that is, to the poore, I will bleſſe thee ſaieth the Lorde. The Lorde deliuereth the poore in all his afflictions. The Lord wil bee a defence vnto the poore euen a refuge in due time of trouble. He remembreth and forgetteth not the complaint of the poore when he maketh inquiſitiō for blood. The poore ſhall not alwayes be forgotten, neither the hope of the afflicted periſh for euer. Lorde thou haſt heard the deſire of the poore, thou preparest their heart, and thine eare hearkeneth thereunto. Hee hath not deſpiſed the lowe eſtate of ỹ poore, but they ſhal eate and be ſatisfied. I am poore and in miſerie, but the Lorde careth for mee. Better is the poore that walketh in his vprightneſſe, than he that peruerteth his wayes though he be riche. That which is to be deſired in a man, is his goodnes, and better is ſuch a poore man than a lyer. God regardeth the poore and is their ſtrength. And vnto whom againe ſaieth the Lorde ſhall I loke and haue regarde, but vnto him that is poore and

Exod. 22.25.
Deut. 15.10.
Iob. 26.15.
Pſal. 9.9. verſe. 12. 18.
Pſal. 10.17. 21 23. 107.22.
Prouer. 28.6. 22.
Eſay. 25.4. 66.2.

of

of a contrite Spirit and trembleth at my wordes. The spirite of the Lorde is vpon mee and hath annoynted mee to preach the Gospel to the poore. And the poore do receiue the glad tidings of the Gospell, Call the halt and lame & poore to the Supper. And hath not God chosen the poore of this world saith Iames, &c. with a number such like testimonies. The comfort whereof if they be rightly considered, and the blessing of them vnto our heart by humble prayer begged at the Lords handes, no tongue of man is able to expresse. For the Lorde our GOD is not a man, that he shoulde repent, nor as the sonne of man that he shoulde chaunge: but if he loued the poore when these things were spoken, he loueth them still, and to the ende he will loue them: and if he regarded them, he forgetteth not vs, and euen amongst our selues, if he see you, he beholdeth also me, and if he comfort mee, he will doe no lesse for you, for there is no respect of persons in his eyes. Yet adde vnto these the experience of examples,

Luke.4.18.
Matth.11.
Luke.4.
Iames.2.5.

ples, and they wil be moze ſweéte. Naomi and her daughter Ruth, howe did the Lozde regarde, bleſſe, comfozt, and pzouide fozr? The pwze widow of Sareptha, whoſe meale and oyle were at an ende, and yet the dearth fozetolde much to come, howe regarded he and fedde during all ỳ time? The other pwze widow also helped by Eliſha to pay her debtes, and to liue afterward with comfozt of the reſt, howe sheweth it the care of the Lozd ouer ỳ pwze that are godly, & how mightily ſhoulde it increaſe our faith? What an example is olde Tobiah and his familie, and what a ſpéeche of faith was that to his Sonne? Feare not my Sonne becauſe wee are made poore: for thou haſt many things, if thou feare GOD and flie from ſinne, and doe that thing which is acceptable vnto him. Howe loued the Lozde the offering of the pwze widowe that caſt in but two mites? How choſe he Diſciples, and folowers of his trueth euer of the pwzer ſozt? How choſe he his parentes of the very meaneſt certainly of a multitude,

Ruth.

1. Kings. 17.

2. Kings. 4.

Tobias. 4. 21.

and howe himselfe hath he honored th
estate of godly pouertie, for our eterna
comfort, hauing not so much in thi
world as the Foxes and Birdes: born
in a stable, wrapped in ragges, layde i
the manger, and yet the God & Lord o
heauen and earth, and the disposer of a
the glorie in them both. O my heart am
hand, howe is the one to narrowe t
conceyue this heauenly swéete, and th
other vnable to lay downe but euer
that little that I doe féele? Shall an
worldly want make vs thinke GOD
loueth vs lesse, when wee sée th
most loued that euer was in the grea
test want? Shall any discountenaunce
disfauour, discredite causeleſſe, shall an
snubbes, checkes, tauntes, scorne, con
tempt, rumors, or the very power of th
spite of hell driue vs out of hope in our
gratious father, when we sée examples
in his dearest of them all? O Frailtie
Frailtie, open thine eyes, looke vpon th
God, weigh his nature, marke his dea
lings with his dearest, heare his pro
mises, make him no lyer, but gather

strength,

ſtrength, increaſe in hope, and the Lord in mercie graunt it to vs euer. Let the chaunges and chaunces of this world be what they wil, or rather what it pleaſeth God, let our orderly walking in our places with true paines, heart, and meaning, with due carefulneſſe, with no vnthriftineſſe, vp earely, downe late, and whatſoeuer meanes that good are to liue & lay vp by, for our ſelues, and ours, yet want their ende of ſuch reaſonable ſtore as wee deſire, let vs neuertheleſſe truſt in our God, and hang vppon his hand, and neuer meaſure his fauour towardes vs by theſe things, for they are no iudges of it being as wee ſée oft graunted to the wicked, and reſtrained greatly from the moſt beloued. Onely let our pouertie make poore our ſpirites, and breake the ſecrete pride of our hearts, & then feare not, we haue a warrant of truth, Bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen, and a broken and contrite heart O God thou ſhalt neuer deſpiſe.

The contrarie now might as greatly bee amplified to our comfort, if I thought it nedefull. For as his mercifull promises are many and sweete (as wee haue heard) to the poore, so are his fearefull threatnings to the riche not a fewe: and as great is the good that is wrought in the childe of God by this crosse of want, so feareful are the faults that are giuen vnto the soules of many by their store of wealth. Let it suffice to marke what this same our Sauiour saieth, by the mouth of Luke and opposeth ouer against the promise spoken of nowe alreadie: Woe bee to you that are riche, for you haue receyued your consolation sayth he, & after him his Apostle Iames againe: Goe to now ye rich men, weepe and howle for your miseries which shall come vpon you: your riches are corrupt, and your garments moth eaten: your Golde and Siluer is cankred, & the rust of them shall bee a witnesse against you, and shall eate your flesh as if it were fire, &c. And Paul againe, Gaine is not godlinesse, but godlinesse is great gaine,

1. Tim. 4. 6.

gaine, if a man be content with that he hath: for we brought nothing into the world, and it is certaine that wee can carie nothing out. Therefore when wee haue foode and rayment, let vs be therewith content: for they that will be riche fall into temptation and snares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction. For the deſire of money is the roote of all euill, which while ſome luſted after they pierced themſelues through with many ſorowes. But thou O man of God flie theſe things and followe after righteouſneſſe, godlineſſe, faith, loue, pacience and meekeneſſe, fight the good fight of faith, lay holde of eternall lyfe, &c. **By all which wee doe as euidently ſée againe that Honour, Fame, Port, Pompe, wealth and aboundance in this worlde are no ſure witneſſes of Gods fauour, and therefore the want of them no ſure argument of the contrarie, but the ende and very trueth is this, if wee feare God and bee poore, pouertie is great gaine. And if further the Lord goe**

with vs and make riches also increase, yet may we neuer set our hearts vpon them, for there is no sure comfort in them. And thus me thinke Frailtie, for this first griefe there should grow comfort, and you should now be contented. For certainely, certainely, as God is God, or trueth truth, pouertie is no token of Gods displeasure to all, but a singular meanes of much godnesse vnto many: and thus much onely of it at this time. The Lord giue vs profite by his promises.

Comfort against vncheerefulnesse and sorowe, the second temptation.

Your second temptation you say is this, the heauie weight you feele of your sinnes, and the continuall sorowe and grief, that is annexed and ioyned thereunto. For comfort and stay whereof I seeke no further, than to the place of Matthew named before. For euen there also in the verie next verse is this assault bet backe, and breach made vp, being

ing in wiſedome forſéene of Chriſt, as a thing that greatly ſhould goe about to ſhake his childrens faith. What therefore you thinke your miſerie, he maketh your happineſſe: and what you thinke your woe, he maketh your comfort ſure and certaine. Bleſſed (ſaieth he) are they that mourne, for they ſhall be comforted. Which mourning can no wayes be meant but of ſuch as nowe yours is, if it ariſe (as you affirme) by ſight of ſin committed againſt your God, whome yet you loue and hope in, though it be with much weakenes. For worldly ſorowe (ſaith the Apoſtle) cauſeth death, but godly ſorowe cauſeth repentaunce vnto ſaluation not to bee repented of. Worldly ſorowe ariſeth vpon outward griefes, or ſight of outward puniſhment commonly, and godly ſorow vpon ſight of ſin cõmitted againſt a merciful God, and a good God, ten thouſand times deſeruing better ſeruice of vs, and who yet will be merciſull, if we repent and amende. Therefore the end of the one is nothing but deſperation and woe, if the

Lord doe not spéedily helpe, and the end of the other as you heare euen Christ himselfe say, is happinesse and comfort: which that you may yet more firmely feele, & to greater ioy with both handes apprehend, let it not be tedious in a few examples to beholde the trueth of both.

Gen.4.5. verse.11.12. Did not Caine sorowe and sadly cast downe his countenance whē he perceiued a regard giuen to his brother & not to himselfe? pinched it not his hart within, whē God gaue sentence of him? We sée it euidently, and yet neuertheless we knowe withall that the Lorde abhorred him.

Did not Esaw mourne, when hée wept for woe, and dubling ouer his speach to his father so expressed the passion of a pained heart within him? yet founde he no place to repentance sayeth the Apostle, though he sought it with teares, but was reiected as a prophane person notwithstanding al his sorowe.

1.Sam.last. What griefe griped the heart of Saul think you, whē he saw his army spoiled, his thrée sōnes slaine, himself sore gauled

led and wounded with the archers shot, when he desired his armour bearer to thrust him through with his swoorde, and for want of his assent was glad to doe it himselfe, and so become his owne destroyer? Alas this no sorow & griefe? Yet not blessed, but accursed such mourning and such mourner.

What horrible hell of dispairefull griefe battered the heart of Achitophel 2.Sam.17.23. that famous Counseller, when he sawe the distresse he stode in, and for ease and end of that heauie happe, was glad to conclude his owne shamefull confusion, to put his owne head himselfe in the halter, and to hang himselfe? fell euer this out think we, before euē seas of sorowes had wrecked and worne within him all kinde of comfort away? No certainely, but such rufull endes haue euer heapes of rufull conflictes and conceits before them, and therefore wee se some sorrowe farre separated from this promise of Christ in this place.

To conclude, what woe or worme Acts.1. thinke we, did gnawe the heart of Iu-

das, when the guilt of cruell deede did prelle his soule so sad, that neither rewarde receiued, nor anie kinde of conceipt either of God or man could staie his hands from finishing his owne life: Yet a cursed wo, we knowe, and as far from the gaine of this promise heere, as sinne is seuered from a vertue.

Nowe of the other part wey the sorowe that you are in, if you tell me true, and marke the ilsew of it. Blessed first saith the Lorde Jesus is it, and blessed are they that conceiue and feele it, for they shall be comforted. And then in his worde he aforedeth examples to shewe the truth by tryall of this promise. Dauid mourned for the multitude of his iniquities, and remained mourning as he saieth all the day long. Euerie night he washed his bedde with weeping, and watered his couch with teares. The sinnes of his youth stinged him, and the sins of his age greeued him: his knowen offences made him full woe, and yet his secret sinnes remained terrible. Nowe the ende of all was comfort according

Psalm. 6. 6.

to

to this promise, and blessed Dauid that euer hee felt with griefe so much his greeuous transgressions: The like did Manasses, and was comforted: the like did the Publican, and was comforted: the like did the Prodigall sonne, Marie, Rahab, Lot, Noah, and all the rest of saued sinners since the worlde stode, and were comforted. Nowe the promise is made and offered as heartilie and frely to you, to mee, and to all that euer will take hould of it, as euer it was to them. For Whatsoeuer thinges are written afore time, are written for our learning, that we through patience and comfort of the Scriptures might haue hope. And therefore Frailtie awake, and wipe thy dazeled eyes, behould the ende of sense of sinne and sorowe ioyned thereunto: it is happinesse, it is blessednesse, and it is certaine, sure, and lasting comfort, if God be true. The like may be saide of that sorowe also that ariseth not vppon our owne, but other mens miseries, as for the want of the worde, for want of fruits when it is had,

Rom. 15. 4.

Luke. 19. Rom. 9. Psal. 74. 9. Mich. 7. 2.

Micheas. 7. 2. had, for heresies, diuisions, and schismes in the Church, and such like: for this is a godly sorowe, and shall be comforted. A doctrine so sweete as no pen can lay downe. Sweete I saye to all, & yet euen most sweete to the ministers, to whome it was chiefly spoken: for hee lift vp his Luke. 6. eies vppon his disciples saieth the text when he spake these thinges, as knowing what store of stormes should arise vnto them by reason of their calling. And therefore let them take it in the name of God, as it is offered to them, and claspe it in their armes so harde to their heart as all the woes in the world may not lose their houlde from it. For the trueth hath saide it, and experience trieth it, they shall loue and not be loued, they shall labour and not be liked, they shall serue at the altar & but poorely liue of the altar. Their pietie shall be hypocrisie, their zeale, choler: their heat, youth: their praiers shall not profit, their watchings waste, & their fastings doe no good, but sinne shall still reigne, iniquitie abound, the greater part remaine

maine vnreformed, and they for al their loue, labour, and true faithfulnesse be reiected, and contemned in the ende. Whereupon what wo doth growe to the soule that sauored any truth of meaning, loue to God or good will to men, let them iudge that haue felt, or whose wisedomes can wey what the Lorde hath not giuen them triall of in themselues. Surely such it is, as is able to make the meekest Moses plead with the Lorde and aske why he so vereth his seruant with an vnthankefull charge, and commandeth to carie in his bosome as a nurse the suckling childe so peruerse a people, as though he had conceiued thē or begotten them all him selfe. Such as is able to make Ieremie crie in the twitching torment of his minde, Wo is mee my mother that euer thou bare mee a contentious man, & a man that striueth with the whole earth. I haue neither lent vpon vsurie, nor men haue lent me vpon vsurie, and yet euerie one doth curse me. O Lorde thou hast deceiued mee, and I am deceiued, thou art stronger than I, and

Numb. 11. 12.

Iere. 15. 10.

Iere. 20. 7.

and haſt preuailed, I am in deriſion daily, euery one mocketh me. For ſince I ſpake and cried out of wrong, the worde of the Lorde was made a reproch vnto me: and therefore I will make mention no more of thee, nor ſpeake anie more in thy name. **But here is a comfort to ſtay all impatiencie, & to continue their courſe in ſeruing of the Lord in their callings ſtill.** Bleſſed are they that mourne, for the want of the feare of GOD in men, for their ſorrowe ſhall haue ioye, and they ſhall be comforted at the laſt. **And in the meane time** Elie **his ſpæch is mæte for euerie one:** It is the Lorde, let him doe what ſeemeth good vnto him. **And** beholde here am I, be it vnto me as my God will. **Thus may the miniſters apply this promiſe. And for you,** Frailtie, **or anie one in your caſe, I pray you alſo conſider how it fitteth you. For what can you ſay nowe, groning vnder this griefe of yours, traueling and heauie loaden with your ſinnes, what can you ſay, I ſay, if you ſay your worſt, but euen crie out vpon the fulneſſe and**

1. Sam. 3.

Luke. 1. 38.

fowle-

folwlenesse of your iniquitie, vppon the ripenesse and rottennesse of your sinne, saying your life is losse vnto you, and there is no ioy vnder the Sunne, that you can conceiue of any thing by reason of your sinne? For you haue bene an Idolater, a blasphemous swearer, a Sabboth breaker, a disobedient childe to parentes and subiect to Prince, a murtherer malicious and spitefull, an adulterer wanton and light, a thiefe deceitefull and vniust, a false witnesse, an euill thinker, and what not? And therefore though for manie sinnes you could hope of mercie, yet for so manie you cannot, but a heape together beateth you down, when many single ones could not do it. This is the worst you can saie, and this is ill inough if GOD giue not faith: Yet see how all this is nothing, where this promise is marked. For euē this sorowe, this mourning, this discomfort and griefe that you haue conceiued by rewing of your life, is a sure token, that you are the Lords, and that he hath mercie for you, if you will not

not ſtande in defence of him, but be of good hope he ſéeth you. And my proofe is no worſe than the Lordes owne words, Bleſſed are they that mourne, (for their ſinnes & tranſgreſſions, for their wants and weakeneſſe, & for their looſe courſe in the wayes of ſo good a God) for they ſhall be comforted. Shall he ſay bleſſed, and you ſay curſed: ſhall he promiſe comfort, and you ſay you are caſt away: God forbidde. Remember what the ſpirite ſaith in the 1. Iohn. 5. 10. He that beleeueth not God, hath made him a lier. And therefore conclude with your ſelfe and be chéered with it, were there no more promiſes (which yet are many beſides) of mercie vnto ſinners, yet were this ſufficient to ſtaie the weakeneſſe of anie, if the Lorde be in them to giue them faith in it, that the God of truth hath pronounced happineſſe to this woe, and intailed ſurely a certaine comfort in time to deſcende vnto this ſorowe. Manie moe I ſaie are the promiſes of God, and manie moe are the places of comfort in this your caſe, but my leaſure

ſure ſerueth not now to make a treatiſe of a conference: and when inough is ſaid, why ſhoulde you not be ſatiſfyed? God hath ſpoken it, the power of Hell cannot diſproue it, you ſhould beléeue it and I doe end with it, happie are you, or anie man or woman in the worlde, if you féele your ſinne and ſorowe for it, ſo that you wil beléeue. For you are not caſt away, but you ſhall be comforted: you wéepe now, but you ſhall laugh, and you ſhall féele the performance of the wordes of Dauid Pſalme 126.5. They that ſowe in teares, ſhall reape in ioy: and they that go weeping and carie pretious ſeed, ſhal returne with ioy, and bring their ſheaues with thē. Whereas ỹ ſame god ſaith with a thundring ſound, Woe be to them that laugh nowe, for they ſhall wéepe. Woe be to them, that in this life ſtretch them ſelues vppon beds of Iuorie, ſing to the ſound of the Viole, and drinke their wine in bowles of golde, without ſenſe and ſorrowe for their ſinnes: for the day will come, when this ſwéete ſhall want, and what hath

not earſt béene félt, ſhall ſmarte and ſting, and burne no leſſe than the fire of hell, and ſtrongeſt venome of deſtruction, that euer was or may bee. God therefore giue vs faith, and what feeling of ſinne it pleaſeth him. For this fleſhlie peace, and ſecuritie within vs, is no token of loue, and the contrarie wakening, griefe and woe, is nothing euer to diſmaie vs. Amen.

Strength againſt heat of affections, the third temptation.

YOur third aſſalt ariſeth of the diuers iniuries & ſundry wrongs ye you ſuſtaine abrod wout redreſſe or reuẽge, together with ỹ vnduti-fulneſſe either knowne, or imagined in your owne houſhold and family, whereby you are driuen to greater impatiencie often than may ſtande with the liking of your God whom you ſerue, and whereby indéede, as you ſay, if you leaue it not, you knowe you do draw vpon

vppon you the heauie and angrie hand of him. For helpe whereof goe no further, but euen to the verie next verse following in the same Chapter of Matthew, and marke it well. For wel knew the Lorde that as they that feare God, and haue not a gaping conscience to swallow for gaine horrible thinges, are both more subiect to pouertie with the cõpanions thereof, & also more occasioned to mourne in respect of their owne causes & other mens, as also in respect of manie checkes, taunts, and vnkindenesses, which they shall indure more thã others vpon whom this flattring world fleeth and laugheth, and in whome a lulled conscience offereth sight of little euill in them, and therefore néded to be armed against them, as I say this hée knewe, so likewise as well did he foresée that these causes publike and priuate of impatiencie and distemperature in affections should arise vnto his children, and therefore prouided for it also. For cast your eyes about the worlde a litle, and viewe the course of things, and are

not the godly, harmeleſſe, and quiet men often in this worlde reiected and wrung and pinched at for this thing and that, when more contentious natures are let alone as ſhrowes to deale withall? Hath not ỳ true meaner often a ſhrowd turne done before others that are worſe diſpoſed? Hath not the voyce of trueth pronounced it of thoſe that be his, that in the worlde they ſhall be wronged and hated and perſecuted, and ſo forth? Therefore if for this alſo he had not left vs counſell, our happe had bene harder, and our fall ſhould haue bene greater, by theſe occaſions. But like a wiſe teacher, and a good God he hath done it as I ſay in the next verſe there, and commendeth vnto vs the rule of our nature & the victorie ouer our affections be the prouocations neuer ſo manie to the contrarie, ſetting a crowne of happines vppon the heade of that glorious vertue in theſe words, Bleſſed are ỳ meeke, for they ſhall inherite the earth. Nowe the meeke ſaith a learned man are they, which are not eaſilie prouoked with iniu-

iniuries, which are not short and fearfie vppon euerie offence, but are readie rather to suffer anie thing than to doe the thinges that the wicked doe, men and women to conclude that resist not euill, but ouercome euill with good. Or yet more fullie such (as an other saith) as are not of nature fearce, and desirous euer of reuenge, but milde, tractable, courteous, soft, and gentle, easily forgiuing a wrong, if it be done vnto them, hating chidinges, contentions & strife, readie to giue place to euerie bodie, and chosing rather with a quiet minde to committe all to God, than with intemperate heate to pursue his owne right. Blessed are these men and women saith the Lorde, and happie shall they be, the earth is theirs, and the commodities in it, and they shall inherite them. And why so may you either say or thinke? Surelie because this is not flesh and blode in them, but an heauenlie alteration of crooked nature by Gods renewing spirite. For flesh and blod cannot brooke wrongs, but a man and wo-

man wrought in an other mould by the working grace of God, can & dailie doe. Nowe the Lorde worketh this in none but in such as shall neuer die (for this sanctifying spirit is the pleadge of election) and therfore blessed are the meeke. O Frailtie then, what a place is this to helpe your infirmitie withal, if you will in deede consider of it earnestly? You can not forgiue, you cannot forget, you cannot be striken, but you must strike againe, you cannot bee wronged by worde or deede either abrode of others, or priuatly of your owne, but by and by you forget your selfe, your place, your calling, your God you serue, and a number other needefull thinges to bee regarded, & you are as hotte as fire for a time. But in deede you must do otherwise if you liue for euer, as you see in this litle sentence. For the Lorde hath giuen it out and charged his ministers to the ende of the worlde with a bould spirite to proclaime it to his people, that blessed are the meeke. Nowe they that do, as you do, are not meeke, and therefore

fore you see the conclusion howe sharpe it is, they shall neuer be blessed. And if not blessed, then necessarily wretched, wofull, and cursed. Therefore I say againe, I pray you let it be regarded, and thought vpō verie earnestly. For trulie mee thinke it moueth my selfe verie much. And though I see in the scripture manie other notable places sounding forth the same, and manie reasons conuincing by forcible conclusion the necessitie of it, and manie examples of the tried good that hath growen thereby, yet as to others God giueth a greater concept of one thing than an other, so this to me I finde more pearcing than the other I must needes confesse. And yet because euerie man is not my selfe, and you especiallie Frailtie are not Faith, though my daylie companion in the worlde, least I should misse of helping you by ministring nothing but mine own medicine to you, I pray you consider also of the course of other scripture touching this matter. And first you shall see no calling amongst men whereunto

the Lorde by name hath not inioyned this temperance of affections and swéetnesse of nature, which now I speake of.

2.Timot.2.25. If they be ministers, then instruct saith he them that be contrarie minded with méekenesse. If they be Magistrates, it is likewise inioyned them. And méekenes beautifieth especially them that are in authoritie saith Chrysostom. If they be neither, whatsoeuer they be, walke worthy of the vocation wherunto God hath called you (saieth the Apostle) with all humblenesse of minde, and meekenesse, and long suffering, supporting one another through loue. And Dauid giueth

Psal.25.9. reason of it: For them that are meeke shall he guide in iudgement, and teache the humble his way. And is this a forceleese reason? That which beautifieth euerie calling, and euerie person, shal it not bewtifie you thinke you? And that which is forbidden to euerie one in so expresse plainenesse, can you thinke the Lorde will euer alow in your selfe? Surely he wil not, and therefore know it and thinke of it, if you please the Lord

you

you must be meeke.

The reasons I spake of be these and such others. First the Apostle in his epistle to the Galatians reckning vp the fruites of the spirite which neuer appeare in anie truly, but in such as shall be saued, reckneth this as one amongst them, to be meeke, and amongest the fruites of the flesh, that shall leade vs vnto death, he reckoneth the contrarie, choler and heate, whereuppon wee our selues (as cleare as ỹ sun) may see, that if the Lorde voutsafe vs this change of nature from sowre to sweete, and from anger to meekenesse, there is no more comfortable cric canne happen in this earth vnto our soules, that they are the Lordes. And if he doe not, then as mightilie ministreth it an argument againe of woe, alas, and endelesse woe vnto vs. Galat. 5.

Secondlie to be meeke is a true imitation of Christ, for Learne of me saith he, I am meeke and lowly in heart. But he that treadeth the steps of this Lorde and God, shall neuer die: and therefore Math. 11.29.

blessed are the meeke. Contrariwise to be hastie, furious, and intemperate, is to followe Cain, Esau, and all reprobates, which whoso followeth, shall neuer liue, and therefore cursed is the contrarie.

Thirdlie, the Lorde careth for vs if wee be meeke, and watcheth ouer our wronges, seeing all the wordes & deedes and verie thoughtes conceiued against vs, and the Lorde will pay our debtes if we leaue it to him and iustle him not out of his throne, sitting downe our selues therein as iudges and reuengers of our owne causes. He knoweth our vprising, and downe lying, he is about our bed, and about our pathes, and spieth out all our goinges, and seeth hee not when we are wronged? He hath taken a reckning of the verie haires of ourheads, he putteth our teares into his bottle, and are not our wronges thinke we noted in his booke? O therefore how should we our selues learn to be meeke, to forgiue, and to referre our selues ouer to him, since we haue such a iudge? The

wife

wife whileſt her huſbande liueth, quieteth her ſelfe from ſorren toyles, and leaueth all incumbrances to him, for he careth for them: but if hee by death departe from her, then ſhe her ſelfe, becauſe ſhe hath loſt her aide. Nowe we, if wée be in déede as wee thinke wee are, the children of the Lorde, we are the ſpouſe of an huſbande that neuer dieth, but in life is permanent, in power ſufficient, in care ſtill vigilant, and therefore how ſhould this conſideration kill our affections, mortifie our haſtie heartes and hands, and alter vs daily to an heauenly temperance, patience and méekenes: The Lorde is our aduocate to put vp our ſute, the Lorde is alſo iudge to giue ſentence of our wrong, and Frailtie then how can any eſcape that hurteth vs, if we would be méeke, and leaue it vnto him: Me thinke, me thinke I could euen dwel continuallie in this conſideration, it is ſo comfortable. What madneſſe ſhould moue vs to harbour our hurt, to hatch vp our harme, and to kéepe matters boyling and feſtring within vs vn-

forgiuen

forgiuen and vnforgotten, when wée haue such a Iudge? God strengthen vs and giue vs victorie of our selues. But why Frailtie, standest thou yet so mute? Beléeuest thou not all this? If thou dost yet hang in the byers of thy vnreformed passions, adde hereunto some further proofe of passed practise, and experience, & let that as mightie to perswade, confirme and conforme thée to this vertue, if it be the Lords will.

The Israelites in Aegypt oppressed and harmed, could not with right counteruaile might, but as patiently and méekely as God made them able, abid it, & cried vnto the Lord, and what followed? The Lorde heard them, Moses was sent, they were deliuered, & Pharaoh with all his host drowned in the sea. Sée with your own eies the reward of méekenesse.

Dauid oppressed by Saul his father in lawe, whom at home and abroade hee truely serued and honored, sought no reuenge, but euen refused it when it laie before him, and with all méekenesse, milde-

mildenesse, and patience committed it to the Lorde, and Saul had his punishment, Dauid the kingdome.

Iacob being threatened destruction by his brother, conceiued not by and by the like towardes him againe, but leaueth his countrie & fathers house, putteth vp the wrong, possesseth his spirit in patience and meekenesse: and what insewed? The Lord was with him both day and night, the Angels of heauen are his seruantes, the Lord giueth him wiues & wealth, comfort and strength euery where, and Esau liueth to die for euer, as the fatted Oxe is prepared for the slaughter.

Ioseph horribly slaundered for his faithful seruice bare his greeuous crosse meekely, and honour is his ende, euen great and rare honour. O harts of ours then, where are they? What a GOD serue we, whose mercie vppon meekenesse hath thus shewed it selfe beside in numbers moe? Shall it not moue vs? Shall it not pearce vs? Nay shall it not chaunge vs? God forbidde we should be sense-

senseleſſe, and therefore you ſée Frailtie what muſt bee done, and what ſouereigne helpe the Lorde layeth downe for your infirmitie, be your occaſiõ publike or priuate, at home or abroad, with manie or few, affections certainly muſt be brideled, and euen fought withall till they yeld and become more quiet: otherwiſe we run vpõ our ruine both in heauen & earth. For ỹ one thus as you ſéeis proued, and truelie the other is as true. For what gouernment are they worthie, that will not gouerne, as they poſſibly can themſelues well? What trueth can they knowe, that cannot abide to heare indifferently both parties? No, euerie man ſhall frame himſelfe to their humours till his turne be ſerued, and trueth ſhall neuer dare to appeare before them. What daunger can bee preuented, or what guilefull gueſt can be diſcouered, when heate doeth thunder out threates, ere the time ſerue to take knowledge of the matter? The enemie is armed, the friende is diſcouraged, and iudge your ſelfe then howe

That we hurt our ſelues alſo in earth by heat of affections.

ſtrength

strength is impaired. What seruant, if God rule not in him mightilie, will truelie serue, where comfortable countenance either giueth not hope of cõuenient reward, or at least presently accepteth, what is done, in fauor? What one that hath anie giftes, friendes, or abilitie, will euer abide with a louing and true heart, where reproches and discomfortes are his daylie death? No, no, it will neuer be, nor it cannot be. Wel may a worldlie minde in regard of passed time and charge make men rubbe out and carie coales till they can do better, or may get a cheate, but the hearte being alienated, and the true faithfull kinde affectiõ that is aboue gold, worne away with often rebukes, which being not digested sende vp at times as tokens of their remaining a bitter taste, all is but holowe, all is but in regarde of themselues, and if time should serue to néede them, God knowes howe their snubbed hearts would cal their snubbes to remembraunce, whereas mékenesse, gentlenesse, comfort and counte-

naunce

naunce maketh a seruaunt true in his dealinges, painefull, willing, constant in his place, and readie euen to die in the seruice of them whose louing vsage hath pearced his soule with a permanēt affection if hee be of anie good nature, & if hee be not, the same vertue of méekenesse watcheth, loketh, heareth and considereth all thinges wisely, not bewraying him selfe, till he haue founde indéed a hollow seruant, and then wéedeth out iustlie so ill a member.

Therefore I say agayne whatsoeuer your occasions be of disorder in your affections, be they at home or abroad, truely Frailtie, fight with your selfe, & neuer suffer your infirmitie to preuaile. For God requires it, and euen worldly wisedome requires it: and the verie hardest thinges are made easie by some vse. Nowe you haue a God to helpe you beside vse, who with his blessed mouth hath promised helpe, & with his mightie spirit shall assist you, if you pray.

Frailtie.

Frailtie.

Yea but the courſe of the world ſerueth not for this counſell. For I tell you nowe adayes, who ſuffereth a little ſhall ſuffer more, and who putteth vp one wrong, ſhall put vp 20. Men can not liue nowe, and either get, or keepe, if they be ſo gentle as you woulde haue them.

Faith.

O Frailtie howe are you deceiued? And howe ſtill ſauour all your ſpeeches of your nature? I pray you tell mee, if God woulde ſay to you be meeke, and I will confirme thee in this worlde both with ſufficient maintenance and continuance in the ſame, be the practiſes neuer ſo peeuiſh againſt thee, would you not beleeue him?

Frailtie.

Yes, For I knowe he is able to doe it, if he ſay hee will doe it, and I am not yet ſo weake to doubt his power.

Faith.

Verie well, and I pray you what followeth in this verse of Christ which nowe we handle? Is it not a flat promise that the meeke shall inherite the earth? If you will then stande to your speech, and beleeue the Lord vppon his worde, doe it nowe then and euer hereafter, for here you see his promise. The whole worlde may rage against vs, & yet shall we inherit the earth in dispite of them all if we will be meeke. That is, we shal both get & keepe that portion, which the Lord thinketh meete for vs, will they nill they that doe trouble vs: neither euer shal the force of foe further prevaile against vs, than shall be good oneway or other for vs. Blessed father of heauen what a promise is this, and how contrarie to mans reason and sense: yet repeated ouer and ouer in the scripture for further assurance as you may see, if you reade but that one Psalme the 37. confirmed to vs by Paul, who saith he had nothing and yet possessed all things,

and

and by the experience of all the godlie that euer was. Therefore euen a thousande times marke it Frailtie, and lay it vp. The worlde pitieth these meeke ones, & calleth them Gods fooles: but the Lord blesseth them, and his blessing maketh wise. The worlde iudgeth meekenesse the verie high way to beggerie, and yet you heare the Lorde euen flatlie say, they shall inherite the lande that haue the same, were all the worlde against them. Therefore to goe no further, conclude nowe with your hearte Frailtie to vse this remedie of the Lords laid downe to bridle fraile affections & trust his worde. Certaine nowe you see it is (for the Lorde hath saide it) Blessed are the meeke. And euen by that bould that I for my part haue taken of this promise, I pronounce vnto you againe, that the verie daie and houre of your birth you may blesse, if the Lorde giue you victorie ouer your affections and make you meeke: and so I leaue you to his mercie.

The fourth temptation, arising of want of iuſtice in our cauſes, &c.

Frailtie.

I Can not denie, but your perſwaſions are vpon true warrant, and they ought greatlie to mooue: yet me thinke you doe not fullie marke my caſe. For if I ſought anie thing either at home in my houſe of my familie, or abroade in the worlde of others, which were not both meete for a Chriſtian to demaunde, and in trueth mine owne flat right, I coulde ſee mine anger to be faultie, and patiently learne to put vp the matter I truſt in time. But I tell you *Faith*, I doe not ſo: I ſeeke nothing, but, as I haue ſaide, myne owne due, what I ought to haue, and what I truelie pay for: and therefore I tell you in this caſe my choler hath more warrant than you well marke. For it woulde touch anie bodie to looſe his right

right. And a man were better out of this worlde, than to bee robbed thus of iuſtice and lawfull fauour as I am. It makes mee wearie of my life: and I tell you I feele it ſtirre within mee, euen to ſtrike handes with the wicked, and to doe as men maie like mee, that I may be quiet.

Faith.

Softlie Frailtie, ſoftlie, your tongue tumbleth too faſt, and your nature I tell you plaine breaketh out too much. Shall I loſe my labor with you, and preuaile nothing with either ſpéech or good will? Are you not aſhamed with this affirmation, that if you ſought anie thing vnlawfull, you could beare in mékenelle the deniall? Why no thankes to you. Thus coulde a Turke or Heathen doe, and almoſt the Diuell: common reaſon woulde make them. But I tell you, except your mékenelle exceéd this, you ſhall neuer be ſaued. For the ſcripture is plaine, there is no praiſe to bée patient when a man deſerues of mã his paine, but if when we doe well, wee

ſuffer wrong, & yet be méeke and patient, this is acceptable to God ſaith the Apoſtle. And euen in your verie caſe of ſutes and demaundes, that are but right, if iuſtice be not had, yet muſt this vertue of méekeneſſe remaine in vs, as maie euidentlie appeare in the verie next verſe of Matthewe. For there the Lord knowing the nature of fraile fleſh, howe it woulde ſtartle and ſtorme at this matter, be & tẽpted by it to forſake his trueth, as it were of purpoſe hitteth your obiection on the mouth with his hande, and biddeth it ſtande backe, as not worthie to appeare and be heard. For Bleſſed (ſaith he) are they that hunger and thirſt after righteouſneſſe, for they ſhall bee ſatisfied. That is, bleſſed are they that notwithſtanding they ſo moderate their deſires, as neuer they ſéeke or wiſh but what is iuſt and right, and their own deue debt, yet as hungry and thirſtie liue in patience & cannot be ſatiſfied with recept of iuſtice for their owne. Bleſſed I ſay are theſe, and they ſha lbe ſatiſfied. Where you ſe euẽ with both

Chap. 5.

both your eyes, except you wil winke, ẏ euē in our owne right we must want right somtimes in this world, & yet must be méeke and godly and faithful stil. And in the end we shalbe satisfied, either of man, or God, or both, as surelie as we liue. Therefore Frailtie, if it bee possible cease to be Frailtie, and gouerne affections by these swéete promises of eternall trueth.

Noe want of iustice, no wrongfull oppression, no crosse and vnconscionable dealing of men, must make vs fall out with our God or strike handes with the wicked. God forbid. Shall we serue God no longer than hee will rule his wisedome by our wisedome, and serue our desires fitly? But wordes be but wordes, and yet I tell you these words are true reason. Notwithstanding consider you for your confirmation what godly men in the scriptures haue euer done: and if God will haue mercie vpon you, reform your nature to their alowed course. I pray you if a man serue at the altar, is it not reason that he liue of

the altar, that is, if a man spende himselfe, his bodie, his minde, his goods to instruct people in the way of saluation, & require of them againe meate, drinke, and clothing for his paines, doth he require a thing vnreasonable, or doth hee demaunde anie more than is his due right? Yet did Paul the deere seruaunt of the Lorde hunger and thirst after this righteousnesse, and had it not. For vnto this houre saith he of himselfe, we both hunger and thirst, and are naked, & are buffeted, and haue no certaine dwelling place, &c. Yet was he meeke, patient, & his affections orderly for al this, & yet he had not his right as you see. What did Dauid againe desire at Sauls hande, but that since he had voutsafed to make him his sonne in lawe, he would likewise vse him so, or at least as a true subiect and seruant, with safetie of life til he deserued worse? And was not this right and his very due? Yet pleased it God Dauid should hunger, and thirst for this righteousnes, and not haue it. And yet you see I say againe it was his right.

1.Cor.4 11.
2.Cor.11.

right. What did Ioseph hunger and thirst for, but to be reputed honest, when hee was honest, and not stained with that crime which his soule abhorred? Yet did he want it. What did all the Prophetes and Martyrs desire, but Gods glorie to be increased, and their owne liues saued when they deserued no death? Yet did they want it. Nay what did euen Christ himselfe hunger and thirst for, whilest he here liued, but the rising vp of Gods kingdome in the heartes of men, and the saluation of their soules? Yet euen this right and due to him, and this great and endlesse good to men themselues, could hee not obtaine, but hungring and thirsting after it, was despised and scorned, and in the end killed. Yet were al these meeke, and gentle, and quiet in their affections, notwithstanding all this, and neuer fretted themselues at the crooked course of a cursed worlde, but staied themselues, and at the Lordes handes they were all satisfied in the ende, according to this promise, Ye haue heard that it hath bin Math. 13.38.

ſaide an eie for an eie, and a tooth for a tooth, but I ſay vnto you reſiſt not euell: but whoſoeuer ſhall ſmite thee on the right checke, turne to him the other alſo. Yea euen yet further, they thus wronged in the world ſpake of meekeneſſe, and commended it both to themſelues and others. For Learne of me, (ſaieth our ſauiour Chriſt) that I am meeke, and lowelie in heart. And them that be meeke (ſaieth Dauid) ſhall the Lorde guide in iudgement, and ſuch as be gentle, them ſhall he teach his waie. Wherefore I conclude if it pleaſed the Lorde thus to deale euer with his children, and euen with his owne deere ſon yet ſatiſfying them in the ende, and hath in mercie made a faithfull promiſe to deale no worſe with vs in the ende, if we will be content: truly then no want of iuſtice, euer in our moſt righteous ſutes and demaundes, ſhould make vs intemperate, but rather driue vs to this promiſe, and in it wee to bee content with all meeke mildeneſſe, both of heart, tongue, and countenance, till the

the Lorde see his time to satisfie vs. And I pray you Frailtie consider of it. You see it with your eies, your excuse is nought, be your right neuer so good, and your wrong neuer so great. But wee cannot doe what we should doe euer, and especially in these harde conflictes. Yet as neere as we can, let vs be ruled, and drawe to this heauenly vertue dayly more and more of mekenesse and patience. If we will not, surely as we liue, when the Lorde hath tried vs a while with mercie seeking our good and cannot bowe vs, he will at last scourge vs in anger, & fiercely breake vs. If the iudge should say it, or any mortal man, be content and I will satisfie you, wee would be quiet, and shall the God of heauen & earth so saying not be heard, trusted, and regarded? The Lord shew his worke vpon vs: for otherwise, if there be a hel, or he be a God, this intollerable contempt of so sweete a promise, and so sure a blessing will haue a scortching reward at the last. I can say no more Frailtie, but bid you loke vpon

his

his owne wordes, he saith you are blessed when you are oppressed for want of right, if you will be content, and you shall of his owne selfe be truely & fully satisfied, if you will mildely tarie for it. Nowe if you will call him lier to his face, and say you are miserable because you are so dealt withall, or not happie, neither shall it be better with you vnlesse you wil leaue his lawes, and ioine felowshippe with the wicked, you may worke your owne woe, and who can helpe it? But I hope better of you, and I wish better to you, which you shall neuer misse if you will be meeke. And so let the Lord worke with you, you see his worde, and you knowe my minde.

The fifth temptation against mercifulnesse by reason of vnthankefulnesse.

Frailtie.

SInce then you are so plaine and comfortable, I will yet further bewray my secrete assaultes vnto you,

you, if I ſhall not bee troubleſome, and craue your ſtrength as in theſe, hoping when the remedie appointed of God is vſed, it will preuaile with mee. I doe then ouer and beſide all theſe, find manie other infirmities and euen in anie thing that God hath commanded, ſomething or other faſt creepeth vppon mee to ſlacke mee from that duetie, which I knowe to be inioyned mee. As firſt in dealing with ſuch as haue neede of my helpe as a good Chriſtian ſhoulde, truely you will not beleeue howe the ingratitude of the world quencheth my heart, and ſtayeth my hand. For I ſee the courſe of men and the naughtineſſe of natures in theſe euill dayes. Let a man lende his poore neighbour ſomething to helpe him with all, as God commaundeth, or let him euen giue cleerely for euer to him, yet ſhall he neuer a whit be better loued of a number for it: but if he lende, be driuen to ſue for his owne: and if hee giue, haue rather vnkindeneſſe, and a tanting ſcornefull ſpeech, than anie other commendable and thankefull conſiderati-

ſideration for his goodwill. Whereby I am often (I confeſſe my corruption) driuen euen to the point of this worldly and wicked concluſion with my ſelfe, Let them ſinke or ſwimme for me, I will ſeeke to liue my ſelfe out of all mens daungers, and I will neither borow, nor lende, giue nor take, make nor meddle. Let other mens wantes bee other mens woes, and God helpe them, there are manie wayes to make a man poore, though his hande be harde inough. Now this I knowe is vngodlie, and I was not borne to doe thus, yet *Frailtie* I am, and by reaſon of the monſterous ingratitude that the worlde aboundeth with, perforce I confeſſe it, I am often driuen towardes this rocke. Againe I ſee euerie man euen from the heade to the foote, ſo giuen to halting, cogging, gloſing, lying, ſoothing, ſmoothing, flattering, and diſſembling, and ſo thereby to winne fauour, to winne wealth, to winne friends & countenance in their dealings, that me thinke I cannot ſtande anie longer in the innocencie of a good conſcience,

nce, but I muſt doe as they doe, that I may get what they get. Yet knowe I this to be diueliſhe, but I am *Frailtie* by name, and I feare mee by nature I ſhall be no leſſe. Thirdlie when anie vnquietneſſe growes in towne and countrie, or anie iarring vnkindneſſe, I ſee ſuch hazard in dealing betwixt them, ſuch ſubtilties and fetches to make a man a partie in that which his ſoule hated, and ſo to trouble him, and let the beſt be ſuppoſed, I ſee vſually ſo ſmall thanke gotten of either partie, but euen the cõtrarie, that I aſſure you, I ſit ſtill and let them bate the fire that made the fire, and themſelues waſt one an other, and a thouſand moe too for mee, if they will. Notwithſtanding my conſcience accuſeth mee ſecretlie, that this is not well done of mee. And thus indangered without, and accuſed within, me thinke my caſe is harde and greeuous. But I will not weary you with anie moe of my infirmities. For I euen ſhame to ſhewe you theſe, but that you are *Faith*, a friend where you take ſtrong and comfortable,

and

and gaue me libertie to bee thus bolde with you before.

Faith.

In déede Frailtie you are, when theſe thinges thus flowe vpon you, yet Frailtie may you ceaſe to be, by the grace of God, if you wil diligẽtly weigh what ſtrength in the ſcripture is miniſtred againſt them. For to beginne with you firſt, and letting ſtore of other ſcriptures paſſe to kéepe me ſtill in this fift of Mathewe, euidently it may there appeare, that the Lorde knewe it would aſſault his children, and therefore vttered this ſentence, no doubt of purpoſe to confirme them ſtill, that Bleſſed are the mercifull, for they ſhall obtaine mercie. Wherein if it were well marked, there is comfort hidden euẽ ſufficient againſt this vile ſuggeſtion. For ſhall the Lorde of heauen ſet a bleſſing vpon the head of a thing, and we not be moued with it? May ſhall it not more moue vs, than all the ſpéeches or conceptes in the worlde to the contrarie tending? What though

c. 5.

a dull heart say, let all men perishe, so I may be safe, or what though a thousand pollicies pricke to a priuate regarde aboue measure of priuate welbeing, dos we not heare with our eares, and see with our eies, the speech of truth which shall stande when heauen & earth shall fall, Blessed is the mercifull: Either then make God false, or this blessing assured to the vertue euer. And if it be assured, then neuer regarde the conceptes of a witlesse worlde, but consider the vertue in it selfe, and what it shall pull vpon you. Then to the imagination of want that may growe by this grace, and to the sting that ariseth vpon their ingratitude, whome we haue bene mercifull vnto, oppose the promise that followeth in the place, For they shall obtaine mercie. Doeth a man obtaine mercie when he is in this worlde made worse, and in the worlde to come no better? No, you knowe he doth not, & therefore it must nedes follow, that this promised mercie implieth a greater good than euer can come harme by a liberall and mercifull

hande in order, either in this worlde, or in the other, or in both. And it hath confirmation also of scriptures beside. For I haue beene young (saith the Prophet Dauid) and nowe am olde, yet sawe I
37.25. neuer the righteous forsaken, nor his seede begging their bread. But the righteous is euer mercifull and lendeth, and his seede is blessed. And againe in an other Psalme,
112.5. A good man is mercifull and lendeth, and he shall neuer be moued, but had in euerlasting remẽbrance. Whereby it is plaine & plaine ynough, that let the worlde and her chickens be as churlish as they may be, yet mercie is gainefull by the promise of the Lorde vnto the mercifull. And more should we regarde, what our GOD liketh, loueth, & blesseth, than what with worldly wretches getteth rewarde. Yet euen
31.20. heere also it hath his praise, as you
Prou.11.26. may see by prowse in Iob and others many, though not peraduenture euer in all that are most bound vnto it. Wherfore euen a thousande times we should contemne this rude nature of vnreformed

med woꝛldlinges, and let them be as vnkinde, as vngratefull, and as peruerse as their coꝛruption can make thē, if the Loꝛde soften our hearts, and giue vs this vertue of mercie, our rewarde is certaine, the bill of our blessednesse is signed, and we, as we could euer desire, assured to be gayners. Sincke it then Frailtie in your heart, if I may obtaine any thing of you, and heare not these thinges without any pꝛofit. Ponder the good pꝛomised in your minde, and ponder the trueth of him that pꝛomiseth it, God of heauen & earth. If the good counterwaile your hurt, as a thousand times it doth, your temptation is strengthned, and if he neuer deceyued, that hath giuen his woꝛde foꝛ payment of you, it is moꝛe strengthned, but both of these are true, and theꝛefoꝛe God giue you vse of them, the blessing of mercifulnesse to all that truely nēede your helpe, is assured. This were ynough then if you be not vtterly fallen out with mee, and will credit nothing that Faith telleth you, to stay your steppes in this godly dutie of

mercie, yet regarding your nature rather than the nede of the thing, adde vnto al this but some litle view in your minde of the vertue it selfe in it selfe, and it may be you shall finde strength increased by it. Is it not in his nature thinke you an assured vertue, that God maketh euer any promise of reward vnto? Or can it make miserable that the Lorde saith, maketh blessed? Or is it not cause ynough to cõtinue you euer in the practise of it, that the Lorde so often, so earnestly, and so generally to all estates commaundeth it? Surely it is, and therefore mercie in it nature is a most notable vertue. Is it not to be honored that maketh men in whome it is so renowned, as that all ages speake and write of their names and natures for it? But this vertue of mercie hath bene such to many, and therefore in all trueth, a notable vertue. For prowfe of my assertion, I let passe the multitude of the faithfull, whom either scriptures or stories, or present practise, as yet amongest vs honorably speake & thinke

Mich. 6.6.
Colos. 3. 12.

of.

of. And I remember you onelie of his name, whose nature in this action (being an heathen) hath often well liked me Alexander the great. Whom when Note.
one Perillus humbly besought to helpe him with some money towardes the bestowing of his daughter in mariage, by and by he commanded 50. talentes to be giuen vnto him: and when the man refused so great a gift, saying, that ten talentes would suffise, being tolde of it he also aunswered, that it behoued a good nature, not onely to consider what an honest friende doeth aske, but what his abilitie is well to spare and giue. Thinking belik (which in truth is often so in déede) that either modestie, or feare, or some one regard or other, may make an honest nature, not aske so much as in déede he standeth in néede of manie a time, & therefore good reason a faithfull friend should haue respect to such an one aboue his asking euer. Was not this a swéete nature then, and a notable vertue in this man? Or can any man reade this of him, and not

loue and like him for it. Great therefore is the praise of mercie and tender kindnesse euer. By mercie we resemble God, and prooue our selues his children:
Luke 6. For our heauenly father is mercifull. By mercie we become instruments and as it were amners to the Lorde to deliuer his gratious benefites to our brethren, and euen very equitie requireth it at our handes, that if we finde mercie our selues in all our nedes with God, wee shoulde not denie it in their
Math.18. wantes vnto our brethren. For so saith the Lorde to that euill seruant in the Gospell, that he should haue forginen, because he was forginen himselfe, and shewed kindenesse to his felowe, since he had founde it with the Lorde himselfe. Last of all that fearefull threate of mercie euer to be denied to vs, if we denie it our selues to others should strengthen and stay vs in this vertue for euermore. Therefore loke not I say againe vpon mens acceptance of our doinges, but loke vpon the vertue it selfe, how it adorneth a man, howe it commendeth

mendeth a man, and howe it maketh his fame to flie both farre and nere in euerie place. And loke vppon the sure reward, that is promised to it by the Lorde. If you be mercifull you shall be blessed, if you be mercifull you shall haue mercie, if you bee mercifull you shalbe renowned, you shall assure your soule that you are the Lordes, because you resemble his nature, and if you be not, both God and man shall curse you: Therefore be mercifull. This may incourage vs, and this will incourage vs certainely Frailtie, if the Lorde be not quite departed from vs. But as it is needful that this vertue should be in vs, so is it as needefull that it be rightly in vs, for otherwise we deceiue our selues, and wee shall misse the reward in the ende. And therefore as I haue indeuored to stirre you vp vnto it, so it shall not be vnprofitable peraduenture altogether if I also direct you a litle in it. Some then haue thought this vertue to haue bene deliuered in the verse before which we haue heard of vnder the name

of méekenesse, but in déede they differ much. For méekenesse then is shewed, when we our selues are wronged, and yet reuenge not, but put it vp and leaue it to the Lorde. And mercie when wee our selues being no way hurt, yet are touched and moued with other mens wantes, and euen suffring with them because they suffer, indeuour ourselues to our abilitie to relieue and helpe them. So that this vertue of mercy as you sée, standeth of two partes, to wit, of a tender féeling, and compassion within vs, and of an outwarde louing helpe with our abilitie whatsoeuer it is without vs. The miserie of man is of two sorts, and therefore also this mercifull pitie and helpe of as many. For either a man wanteth what is néedefull for his soule, or what is conuenient for his bodie. And both of these doth a mercifull christian tender and pitie, and helpe, as he can. Of the former we haue a prowfe in the example of our sauiour Christ, whose bowels euen yerned and heart aked to sée the spirituall miserie and want of

Marke.6.

that

that great multitude that then he sawe being destitute of knowledge and altogether as wandering sheepe without a shepheard. Of the second wee haue a proofe also in the Samaritan, whose mer- Luke.10.
cifull nature shewed it selfe towarde bodilie wantes, and outward greefes of him that theeues had so ill handled. And in both these you see the partes I spake of, namely inwarde compassion and outwarde helpe. Without which neuer can this vertue stande, nor wee be liked either of God or man. For if we pitie and yet helpe not, that feareful speech of Iohn lighteth on vs, Howe dwelleth the loue of God in vs, and we shall assuredly heare it in the day of iudgement, When I was naked yee clothed me not, when I was hungrie yee fedde me not, and so forth. And if we helpe a man in his neede, and yet doe it not vpon any tender compassion towarde him, but vppon a iolitie and pride in our selues, and vppon an imagination of merite for the worke sake, or such like, it is lothsome: againe,

all that euer we doe to the Lorde, and we lose our reward. If you doubte of this, you may see it proued in the Phariſies, whose almes abonded, and made a glorious shewe. But because they let ỹ weightier matters passe, as iudgement and Mercie and fidelitie, their outwarde déeds had neuer reward. Therefore euen a thousande times marke it, howe want of right disposition in the heart, maketh outwarde dealing of giftes, be it neuer so magnificall, but pharisaicall and wicked: against that blockish assertion of some, that the déed done must néedes be rewarded. This tender féeling doth the Apostle both professe in himselfe, and require in others. In himselfe, when hee asketh who is weake and he is not weake, who is offended and hee burneth not? In others, when hee saith, wéepe with them that wéep, and rebuketh the Corinthians for that they séeing so great a fall of their brother, were puffed vp and did not rather sorowe. So well thus you se what manner of mercie must be in you, if

Matth.6.
Matth.13.
2.Cor.11.29.
Rom.12.
Cor.15.

if it bee allowed of the Lorde. Nowe howe this god vertue is begotten in vs, let vs also consider, and beside diuers others that might be named, you shall see the workers of it especially and aboue other meanes to bee experience and sight. For the first wee see it in the wisedome of the Lorde our God most plainely, who therefore gaue his owne sonne a sense of our woes, that experience might make him a more mercifull, readie and carefull regarder of our sutes. It behooued him (saith the Apostle) in all things to be made like to his brethren, that hee might be a mercifull and faithful high Priest. And againe, We haue not an high Priest that cannot be touched with the feeling of our infirmities, but wee haue one that was in all things tempted in like sort, yet without sin, concluding therupon presently. Let vs therfore go boldlie to the throne of grace, that wee may receyue mercie, and grace to helpe in time of need. Why so? Assuredlie because wee can neuer feele that want which he knoweth not, and

How mercifulnesse is wrought in men.

Experience.

Heb. 2. 17.

4. 15.

and knowing, experience worketh effectually a readie regarde and helpe. Whereuppon by the way, wee may grounde a great comfort against anie crosse if we marke it. For thus may we thinke, if mercifulnes make vs blessed, and experience make vs mercifull, then whensoeuer the Lorde giueth vs anie taste of woe, he doeth but schoole vs vnto happinesse. But I passe it ouer, and now let vs consider, what a verie monster and vglie beast in nature he is, who hauing himselfe drunke of the beggars dish, and tasted the smart of needy want, yet neuer the more is moued in tender kindnesse to others, when God hath made him able to helpe them, but as brasse or iron turneth both hande and heart away, when pitifull sutes are made vnto him for some comfort. And then view wee in like manner the force of sight in such examples as wee haue commended to vs in the scriptures. When Pharaohs daughter sawe little Moses in the basket, she pitied it: when Iesus sawe the multitude, he had compassion

Sight a worker of mercifulnesse.

Exod. 2.
Matth. 14.

passion on them, & healed all their sicke: when hee sawe their want of teachers, he pitied them: when he sawe the woman weepe whose sonne was deade, he pitied her: when the Samaritan sawe the wounded man, he pitied him: when the Lorde sawe his debter fall downe, he forgaue him all: and hee that seeth his brother want, and turneth his face away, O howe is the loue of GOD in him? with a number such. So that sight I say aboue either hearing or manie other meanes, is a vehement worker of this vertue in vs, if we bee the Lordes: and of this vertue not in part, but in whole, for if you marke the examples againe, you shall neither see pitie without helpe, nor helpe without entire compassion in them, but both together, the one following euer after and vpon the other: which if it bee so, then houlde we take a viewe of our selues occasioned by this doctrine, and diligently weigh what either sight of other mens woes, or hearing, or anie other meanes worketh in vs, and if we find a flinty

Mark.6. Luk.7. Luk.10. Luk.18.

flintie heart within vs, whatsoeuer we sée or heare, iudge then betimes what will be our case at one time or another, when blessed shall bee the mercifull. Surelie we shall finde what the
Iam.2.13. Lorde hath spoken, that iudgement without mercie shall bee vnto vs, because we haue shewed no mercie. And if we finde the contrarie, as greatlie may it ioy vs againe on the other side. But I forget my selfe in following this discourse too farre, and therefore hen will I cut it off: once againe desiring you neither in this vertue, nor others euer so much to regarde what the worlde doeth thinke, as what the God of heauen that made the world, doeth iudge. For if you doe, you shall neuer whilest you liue keepe a streight course in any good. The Lorde saith the mercifull man shall be blessed, therefore shame vnto the face that once auoucheth it, that mercy maketh miserable. The Lorde accepteth it, let the worlde neglect it: the Lorde rewardeth it, let a senseleſſe worldling be neuer so vn-

vngratefull, and what the Lorde rewardeth, it can neuer make a man worse if he vse it, therefore be mercifull. What shoulde I say? Certainely Frailtie till God become false, till his blessinges become cursinges, his promises vnprofitable, and his rewardes not worth hauing, the feéling heart and the helping hande, heade, tongue, or anie member gift or abilitie in vs can neuer impouerishe vs beyonde our good, as you plainelie sée: and therefore your temptation is aunswered, and your weakenesse strengthened, if the Lorde graunt you feéling and vse of his word: which I trust he will, and beseech him that he may.

Strength against Dissimulation, the sixt temptation.

YOur next tẽptation ariseth by dissimulation, and a mightie motion you finde to doe as the worlde doeth. But Frailtie, woulde you leaue

leaue to thinke gaine to bée godlineſſe, and beginne to thinke onelie godlineſſe to bee gaine, as the Apoſtle teacheth, and a little to weigh with your ſelfe, what in euerie age euerie honeſt man and woman hath thought of this beaſtlie vice, were it neuer ſo generall, ſurely you woulde finde ſtrength againſt it in your ſelfe, and a maruellous hatred kindled in your heart of it I beléeue verilie. For there is nothing that pulleth any body into this Metamorphoſis of nature, but a careleſſe contempt of al opinions of vs, ſo wee may flouriſh and get our deſire of this curſed worlde. Which I muſt ſaie againe is a beaſtlie vice in man or woman, becauſe it ſo maketh them that vſe it, this being euer the propertie of a man, to preferre honeſtie before all vtilitie. Nowe if you aſke what hath béene thought, I am able to ſhewe you euen vnder one ſight both God and man againſt it, and man not onely Chriſtian, but heathen, ſuch as beſide the light of nature had no direction by the Lorde. For Woe vnto them

Scripture againſt it.

Eſay. 29.

them saith the Lorde, that seeke deepe to hide their counsels from me. That is, that carrie more showe than trueth, as they doe which are outwardlie religious and inwardlie most prophane contemners of the same. Helpe Lord saith ỹ Prophet Dauid, for it is high time, there is not one godlie man left. but ỹ faithful are minished frō the children of mē: they talke of vanitie euery mā with his neighbour, they do but flatter with their lips, and dissemble with their dubble hearte. And then in the detestation of so vyle a thing the spirite of the Prophete breaketh out into a curse, and the Lorde roote out, saith hée such deceitefull lips. Which certainly is a speach that should pearce vs déepe, when wee consider and thinke of it. The Apostle Peter also trieth vnto all that feare God, Laie aside all maliciousnesse, and all guile and all dissimulation, enuie, and all euill speaking, opposing these to the sincere milke of the worde of GOD, which all men ought to desire, that they maie growe thereby, as thinges that Psal.12. 1.Pet.2.1.

cannot agrée and dwell together in anie man. And if we marke examples, was it not, I pray you, a horrible thing for Simeon and Leuie to pretende such friendshippe to the Sichemites, and to harbor secretlie so bloodie conceytes? Did not the Soule of their godlie Father Iacob detest both such men and such dealinges? Was it not vile and vnséeming either for a king, or an honest man to dissemble such liking of Dauid, as that hee woulde giue him his daughter to wife, and yet meane nothing thereby in truth but to snare him, and to worke his certaine ouerthrowe by it? Such loue come to them that long for it, and such fathers in Law: God kéepe vs euer from may we thinke and say, if wee marke it. Was it not a detestable nature in Cain vnder a brothers face to dissemble a murdering hearte and minde? Can you abide but euen to thinke of that cursed courtier Ioabs speach: Art thou in health my brother Amasa, and leaning forwarde to kisse him, secretlie to stabbe him with his

1.Sam.18.21.

1.Sam.20.16.

his dagger that he died presently: These are the effectes of this cruell vice & these are the fruites of such vnnaturall men as haue caried faces vnder an hood moe than they woulde shewe, which assuredly the Lorde hath caused to bee written to confirme our hearts in an vnfained loathing of it, séeme it neuer such wisedome in a wicked worlde, and bring it neuer such gaine to the vsers of it. Now on the contrarie side consider againe what a lasting prayse is giuen to the contrarie, namelie to sincere & faithful, true & plain honest dealing with al mē. So shal it stil appeare vnto you clearer, ỹ detestable in ỹ eyes of God is agloſing toung, with an hollow halting & dissembling heart. What man is hee saith the Prophet Dauid, that listeth to liue and woulde faine see good dayes, let him keepe his tongue from euill, and his lips that they speake no guile. As if he should say, halters will bee halted with all, one way or other, let thē do what they can, and so euill a nature shall finde eyther with God or man or with both at

Psal. 34.

last a deserued recompence and therefore bee simple. Againe in an other
Psal.32. place, Blessed is the man in whose spirit there is no guile. And againe Lorde who shall dwell in thy tabernacle, or who shall rest vpon thy holy hill. Euen ỳ man saith the Lord that amongest other vertues hath this by name to speake the trueth, when hee speaketh, from his heart. And what a speach is that of the Apostle Paul to the Corinthians, Our reioycing is this, the testimonie
Psal.15. of our conscience, that in simplicitie and godlie pureneſſe, and not in fleshly wisedome, we haue had our conuersation in ỳ world. His conscience bore him witnesse of playne dealing euer and it ioyed him. Ours crie within vs, our dissembling is monstrous, and shall it neuer thinke we bring sorrowe to vs? Reade at your leasure the first of Syrach from the 33. verse to the ende. Neuer forget also the commendation that Christ giueth to Nathaniel. But what should I heape vp anie moe testimonies? May I not still referre you to the fifth of Mat-

Matthew, and you there ſée euen this temptatiõ alſo as one that ſhould aſſalt the godlie prouided for in theſe words, Bleſſed are the pure in heart, for they ſhall ſee God. Conſider then of it wel, Frailtie, and be aſſured where there is a bleſſing ſet vpon the head of the vertue, there is alſo a curſe ſet vppon the heade of the vice euer. If they bee bleſſed of the Lorde, that reſerue in themſelues, notwithſtanding all temptations to the contrarie, an honeſt, faithfull, ſimple, true dealing, and meaning heart towarde all men, and in whoſe ſpirites there is no guile, then as you liue, you may aſſure your ſoule the contrarie are curſed before the face of him that is truth it ſelfe and neuer any thing but trueth. And whatſoeuer they gayne and get in the worlde, they gaine and get the Diuell and all with it, vnleſſe the Lorde turne their hearts. But let this ſuffice a while touching God & his worde, howe they doe alowe this vice whereunto you féele your ſelfe ſo greatly tempted. And a little alſo weigh

Fathers against it.

his childrens iudgement of it, the auncient graue and godlie fathers of his Church. S. Chrysostome writing vpon the 7. of Matthew and considering this slie nature of men and women, so faithfull in shewe, and so faithlesse in proofe, breaketh out into this detestation of it: Fie, fie, saith he, what a course is this? If it be a shame to seeme to be false and nought, is it not more shame to be so in deede? Therefore either be as thou seemest, or seeme as thou art euer. Where you plainelie see, the true loathing, that this godlie father lodged of this vice in his heart. S. Austine speaking vppon the wordes of Christ to Nathaniel, concludeth this glorious glosse that manie make, and this deepe dissembling that manie vse, to be a speciall of the generall heade fraude and deceite, the very naming whereof wee all abhorre. And vppon these wordes againe of the Psalme: Keepe thy tongue from euill, and thy lippes that they speake no guile. Then saith he, is it treacherous Fraud. *Cum aliud in pectore clausum habetur, aliud promit-*

promittitur aut verbo aut actione. Whē one thing is hidden in heart, and an other thing promiſed either by worde or action. Nowe of the contrarie vertue openlie and expreſſelie hee affirmeth, that the ſimple God heartily loueth, and an other ſheweth who they bee, euen they whoſe dealings are without pleites and foulds and wrinckles euerie way. Againe that ſimplicitie and plaine open honeſtie, that is contrarie to fraude and ſubtiltie euer is commended ſaith Lactantius. And ſimplicitie is euer ioyned with true wiſdome ſaith Tertullian. No vertue ſo neceſſarie betwixte man and man, as humble ſimplicitie and modeſt grauitie, ſaith an other. And to conclude, if wee regarde the ſentences and iudgementes of anie, but our ſelues, certainely me thinke it ſhoulde neuer bee forgotten, what S. Hierom ſo heartilie ſpeaketh: Haue euer ſuch a regarde of trueth in all thy doings, as if once thou haſt ſpoken it, all one thou takeſt thy ſelfe preſſed with it, as if thou hadſt ſworne it a thouſande

Simplices quaſi ſine plicatione. Anſelm. in Rom. 9.

Lib. 1.

Ad Cælant.

ſande times. Thus ſée you ſecondlie then the iudgement of true Chriſtian teachers touching the vice you are ſo ſtronglie tempted to ſtaine your ſelfe withall. Thirdlie nowe viewe the opinion of the heathen concerning the ſame, and if nature taught them verie heartilie euer to abhorre it, what will bee the ende Frailtie, can you ſuppoſe, either of your ſelfe, or any other, in whom neither nature, nor the renewed light, & ſtrength therof the bleſſed word of God can kéepe vpright in ỹ Chriſtian courſe of plaine, true, faithfull, honeſt meaning, ſpeaking, thinking, and dealing with all men. What is horrible deceyte and fraude ſaith one of them a famous Councellour, but when one thing is done, and an other pretended in outwarde ſhewe? Therefore like of the one and like of the other, hate the former and abhorre the latter, thought this man ſée you plainely in this place: And in an other place, he hath this reaſon againſt it. Suſpition (ſaith he) of others, was neuer good, but the more a-

Heathen againſt it. Cic.

Offic. 2.

nie

ny man or woman vse dissembling and halting themselues, the more euer they will stande in a suspicious feare of others that they likewise vse it, therefore neuer was it, nor euer shalbe any commendable course in any. Againe how soundeth it still vnto all posterities, the discredite and shame of those cauilling, glosing, Thracians, who hauing taken truce for 30. dayes, spoyled their enemies in the night with this shamfull shift, that they named no truce to be kept on the night but onely on the day? And howe liueth still and will doe long on the contrarie side the praise M. Regulus amongest these heathens, because he rather chose to die a cruell death, then once to breake the faith he had truely plighted, and any way by fraude, subtiltie, and dissembling treacherie to take the course that others did? But I staie my selfe and assure you of this, that in all orations and speeches, in all pleas, and actions, for and against any mã amongst them, honest plainenesse was euer an argument of fauour and succour, and holowe smo-

thing glauerie a note of repꝛoch and an argument to perſwade the contrarie. Nowe therefoꝛe let vs gather vp all theſe againe together, and if heathens hate it, Chꝛiſtians loath it, and the God of life and death abhoꝛ it, what ſtrength ſhould any cauſe in the earth haue to tempt you vnto it? May Frailtie, howe dare you foꝛ any fauour oꝛ gaine vnder the ſunne oppoſe your pꝛactiſe to his allowance, whoſe diſliking killeth and caſteth into hell foꝛ euermoꝛe? Theꝛefoꝛe I pꝛay you be warned, and wipe off that miſt of earthly couetouſneſſe, and ambition, that bleareth your eies, loke with an other ſight vppon theſe thinges, and be aſſured if the trueth of God be aſſured, that ſince honeſt hearts, and plaine dealing hath a bleſſing pꝛomiſed, the gaine of flatterie, gloſing and halting, is not the beſt welth, noꝛ the beſt wiſedome. But his litle is moꝛe, whoſe heart is pure, than mountaines of gould and all honoꝛed ſtate, that is crept vnto by dæpe diſſembling, and ſo will the ende pꝛoue in them oꝛ theirs,

theirs, if God be God. For they are accurſed, if the pure in heart be bleſſed, as I haue often nowe repeated. And iudge if the curſe of God will want his effect at one time or other, at firſt or at laſt. But nowe if all this ſhould not yet fully ſtrengthen you (which God forbid) then proceede with the ſentence in Mathewe, and ponder well the other part alſo of it. For they ſhall ſee God, (ſaith it.) What is this? But the Lorde ſhall reueile vnto them dayly more and more as a reward of their ſinceritie and honeſt walking, his will, his mercie, his fauour, his comforts, his ioyes prepared, and all his goodneſſe in Ieſus Chriſt towarde them. Which in deede is to ſée God as man is able to ſée him in this life, and therefore is called bleſſednes, becauſe the ende of ſuch knowledge and ſight is bleſſednes, as woe and miſerie is of the contrarie. Where by the way we are notably taught what is neceſſarie in either man or woman that ſhall euer profit by reading or hearing the worde of God, namely a pure heart,

that

that is euen a sincere minde and vpright purpose to learne of the Lorde and not to doe what they doe, either for one cause or other whatsoeuer beside, that a subtill minde can laie downe. Which wordes of Christ include a strong comfort to honest simplicitie, and as touching a terrour against smothing hypocrisie. For the one shall see God, the other shall neuer behould him to their comfort, but all their reading, all their hearing, all their knowledge, if the Lorde bestowe any, shalbe to death, and not to life: to woe, and not to well: a sauour sending them bodie and soule to euerlasting miserie, as by necessarie consequence foloweth of the place. Yet do I not meane in all this, that a man should all be open to euerie one, and in euerie matter: for that were as great an extremitie the other way, and full of inconueniences. And I remember well what good counsell wise experienced Syrach giueth in this point: Namely, that we should not open our heartes to euerie one, least they be vnthankefull to

Syrac.8.19.

vs

vs & put vs to reproofe. And in an other place, be not too humble in thy wisedome. And I remember Chrysostome confesseth of himselfe without feare of blame for it, that he vsed a litle subtiltie to make S. Basill accept his bishoprick and charge, which otherwise he would not. Therefore I say againe vnder the praise of honest simplicitie and puritie of heart, I do not shrowde or bolster any plaine foolishnesse, and vndiscret sælinesse, but my speech tendeth to the pressing of that, euen to hell, if I can, which you Frailtie are tempted to: namely, to lie, flatter, cogge, halt, glose, soth, smoth, crouch, crepe, sigh, sorrowe, fawne, and fall downe at ones fæte, sweare and protest liking, loue, faithfull seruice and friendshippe, and what not, that may allure for credite and fauour, lucre and gaine: when there is no more truth of good meaning in you, than is in the diuell, but onely for your turne. This is that, that I inueigh against, and this is that God and all good men haue euer hated as I haue proued. 139. De Sacerdotio lib. 1.

ued. To carie two faces vnder an hode for commoditie, and mine owne safetie. To serue God with lips and outwarde showe, because the lawe so presseth me, if I will liue in account, and inwardly to be a depe dissembling hypocrite and a secret scoffer at his truth. To salute with a kisse the ministers of the worde, as Iudas did his maister, and yet in hidden soule to abhorre them and their counsell as I doe a tode, and euerie way to remaine a beastly man, vnreformed in worde, deede, and thought vtterly, and to care more in the verie trueth of my heart for one secret houre amongest my mates, where my thrise damnable desire and vnregenerated humor may be satisfied, than I doe for a thousande daies in anie minister or mans companie in the worlde, whose tongue rebuketh, countenance frowneth, or heart misliketh of my sinne. To say as Ioab saide with a stiring face, Howe doest thou my brother Amasa, and to stabbe him presently with his dagger, or as we say commonly many an one of vs,

God

God giue you good morowe sir, and so forth, when bitter gaule in a festred heart biddeth the diuell fetch you sir, and worse to, if I could tell howe. To prate and speake as a faithfull subiect, and yet to bee a longing foe to worke a ruine, to my will. And what should I say: to ride and runne, to watch & wait, and performe all duties, as if I were the truest seruant that draweth breath, and yet is my hart onely bent vpon my maisters preferments, and not one iote at all of faithfull dutie and affection in me to his person. This this abominable and euen more than diuelish nature if more may be, is that I meane, and that the world to much liketh of, that you are tempted to Frailtie, and that Iesus Christ in this verse nowe named armeth his children and chosen against. Wherefore my companion Frailtie, weigh my drift and marke my proues, consider what you desire, and by what meanes you incline to get your desire. You desire but the world (to speake in a word) and for the world to lose your soule

ſoule what againe is it? But if you take this courſe, you ſhall as certainely loſe both body and ſoule, as you nowe liue and heare me, for it is curſed of the Lorde, and they that vſe it ſhall neuer ſée God. His nature is all trueth, and ſimplicitie, and therefore what felowe-ſhippe can euer he haue with a falſe gloſer? But if you ſet the Lorde before your eies, hang vpon his mercie, and truſt to his prouidence, dealing with all the world ſincerely, honeſtly, plainely, & vprightly, beſtowing not face, & forme, but euen all the loue, and dutie of your heart where it is due, be it to God or man, you heare the Lorde, you heare the Lorde I ſay that neuer lyed, Bleſſed are the pure in heart, for they ſhall ſee God: you heare his ſeruaunt Dauid againe, Bleſſed is that man in whoſe ſpirit there is no guile, no guile I ſay againe, and the Lorde giue vs ſtrength.

Againſt diſcouragement from peacemaking, the ſeuenth temptation.

YOur next complaint is of ſlackeneſſe that creepeth vpon you dayly more and more in laboring to pacifie diſagreeing neighbours, againſt which your conſcience cryeth and in deede with cauſe: for it is a great offence, hatefull to God, and hurtfull to the common wealth in generall, and to many a man in ſeuerall. But in the name of God, Frailtie, ſtrengthen your ſelfe by an earneſt conſideration of the great excellencie of that chriſtian vertue of peace & vnitie, and fixe not your eie ſo much vpon the acceptaunce of men, that haue euer had their corruptions and euer will. The vertue you ſhal finde in verie high degree commended vnto men by the holy ſcriptures of God in many places, and by many argumentes: but I will referre the noting Scriptures teach vnitie.

and naming of them to your owne diligence, and content my selfe in a short speech with a verie fewe: Beginning first with that notable Psalme of the prophet Dauid wholly spent in this matter. Where his first argument is this: That which is good ought euer greatly to be regarded and maintained amongest men, but much more if it both be good & pleasant too, for these both doe not euer concurre together. But such a thing is peace and loue amongest men. For beholde howe good and pleasant a thing it is brethren to dwell together in vnitie, behoulde I say & euen marke it earnestly. Therefore it ought to be regarded and mantained euer to the vttermost of our powers amongst vs. His seconde argument is this, That which casteth a comfort from it like the precious ointment that was appointed for the priestes of the Lorde Aaron and his successors, and euen such a comfort as that ointment hath when it is not sparingly dropped, but euen plentifully powred, and so plentifully as that it runneth

Psalm. 133.

1.

2.

runneth downe euen from the top of the
head to the skirtes of his cloathing, that
is a notable thing amongst men, and by
all meanes to be retained and sought:
but this is peace and vnitie, loue and a-
greement amongst them. Therefore to
be regarded and mayntained greatly.
His third argument is this: That which
being had is to men as the dew descen- 3.
ding from the mountaines to ỹ ground,
and being wanting is as the want of
moysture to the earth, that is thrise
needefull, gainefull, and good to men:
but such is vnitie, peace and loue, e-
uen like the dewe of Hermon that fell
vpon the hill of Sion. Therefore to be
regarded and maintained greatly. His
last and not his least argument where- 4.
with hee endeth both this matter and
that Psalme withall, is this: That
which pulleth vpon men euen all the
temporall blessinges of God, and life
for euermore, that is a thousande times
profitable both to them and theirs: but
such (saith the prophet) is peace and vni-
tie, loue and agreement amongest men,

therefore to be regarded and maintayned greatly. Thus you see one mans iudgement, and that such a mans as had abundance of Gods most blessed spirite to direct his heart to thinke, and penne to write, and as in truth was a verie way then renowned, and now remaineth by the Lord himselfe in high degree aboue others commended to vs. Vnto whome if you adde some other scriptures, you shall more peraduenture be cõfirmed with diuersity, though this in deede where sufficient. Consider therefore also those often repetitions of Christ in the ghospell, My peace I giue to you, my peace I leaue with you, loue one an other, for this is my commandement, that you loue one an other, as I haue loued you, and heereby shall men knowe, that you are my disciples, if you loue one an other, yea a new commaundement I giue you, that you loue one an other. Would euer the Lorde Iesus haue thus gone ouer and ouer it againe, and iterated charge vpon charge in this order, if it had not beene a most excellent

Iohn.34.

vertue

vertue in euerie countrey, towne, and house, loue and agreement? Marke againe that most earnest exhortation of the Apostle Paule vnto the same in his epistle to the Ephesians, desiring them in his bondes for the Lordes cause that they would support one an other throwe loue, indeuoring to keepe the vnitie of the spirite in the bonde of peace. And why? For there is one bodie and one spirite, one hope of calling, one Lorde, one faith, one baptisme, one God and father of all, &c. A most vehement and urging reason if I should followe it and lay it plainer open. And marke a multitude of other places to the same conclusion, which assuredly the Lorde would neuer haue vttered, but that the prize of peace, vnitie and loue is verie precious in his eies, and to all estates a most soueraigne good in the worlde. See also howe sensibly thinges in nature carie vs to this consideration. For by experience we finde it, that if the heauens agree to moysten the earth, and the earth being moysteEphes.4.1.

Thinges in nature teach vnitie.

Hose.2.22.

Deutro.28.32. ned to giue her increase, we are all the better for their vnitie, and if they should but euen a litle while either of them denie his office, quickly & greatly should we feele the smarte of it also. Therefore iudge by this the fruite of good agreement. Againe if the humors in mens bodies be at an agreement, not one aboue an other, but verie equally as is best proportioned and mixed, all the whole bodie is comfortable, prospereth, and doth well: but if once any one aboundeth or wanteth, and their sweete harmonie is broken, then by and by the whole bodie feeleth it, and if a reconciliation be not made with conuenient speede, it perisheth. Therefore iudge by this the fruit of good agreement. Againe if the members of the bodie well agree to doe their seuerall duties, all is well: but if either eie denie to guide, fote to goe, hande to reach, stomacke to digest, or so forth, streight the whole body faileth to hurt. And therefore see by this the fruite of good agreement. Last of all euen in musicall instrumentes marke

howe

how well we like the noyse so long as e-uerie string doth keepe his iust proporti-on, & how presently we stop our eares from hearing, if any one be out of tune, twitched vp too high, or let downe too lowe, and all the musicke is marred. All which and many moe in nature sounde vnto vs, and as they can deliuer it out that great is the fruite, comfort, and good of peace and loue amongst men, and as great the euill, as odious the sight, if anie one member in his own vaine conceite be twitched ouer high or negligently slacked ouer much, whereby that fit proportion is not kept, that euer soundeth & seemeth sweet. For then will followe assuredly ere the time be long the prose of Christ his speech, A kingdome diuided in it selfe can neuer stande. And that other also of the Poet,

By concorde small to much is brought,
And discorde great thinges brings to nought.

Vpon al which then gather this conclusiō, that if this great vertue of peace

and loue be to the Lorde himselfe so acceptable, and to all estates in the worlde so profitable, must it not nedes bee in it selfe, howsoeuer the worlde accepteth it, a most singular thing, and a most deserued praise to a man to be a peacemaker amongest men? Certainely it must. But we neede not to gather it by conclusion. For the Lorde Christ himselfe hath saide it in the same 5. of Matthewe, as preparing strength before hande for this verie same temptation, that nowe you feele, That blessed are the peacemakers, for they shall be called the children of God. And neuer, as I haue nowe often saide, doth bee set a blessing vppon the heade of anie thing, but the same in it nature, and before his maiestie is a worthie thing. Wherefore this place shoulde bee to you euen a thousande argumentes to confirme your obedience in so Christian a duetie, as peacemaking is, and a thousande spurres to pricke you daylie to it when opportunitie is offered, and occasion giuen to the same. For Frail-

tie,

tie, what can you resolue this speach of Christ into, if you marke it wel, but into this sense? As if he should haue saide to his disciples in this order: I know the manifolde discomfortes that shall bee giuen to all men, and especially to you ministers in that duetie of peacemaking, which yet both belongeth to al men, and especially to your calling, notwithstanding euer to indeuour so farre as power shall serue. And therefore least hereafter, when it shall so fall out, either you or anie other should be tempted through mens vnthankefulnesse, to the giuing ouer of that so thrise needfull a thing, I forewarne you here before hande, and euen giue you in charge as I am your Lorde and master, that you neuer regarde, cleaue, and sticke in the acceptaunce or thankefulnesse of men for your paines, and trauell, in this matter. For if you doe, you shall be discouraged. But euer loke you vp to heauen, what is there thought of it, and to the better sorte of the worlde also, whome the Lorde hath giuen eyes to

diſcerne good things with al. And what-ſoeuer you finde at mens handes for ſo godlie a labour, you ſhall well knowe it, finde it, and feele it, that with the Lorde in heauen bleſſed for euer ſhall bee the peacemakers, and both of him and his true children heere in earth, that knowe what is what, they ſhall be counted, taken, and acknowlegded for the ſonnes of almightie God, that ſhall liue with their Father for euermore. Which is inough Frailtie, if there be either touch or taſt, or anie feeling in the worlde in vs; to ſtay vs for euer in this quietie, be the peruerſeneſſe of men neuer ſo much. For what can we deſire more than to haue our doinges accepted of the Lorde, and our ſelues aſſured of euerlaſting reward at his handes for men? Let men be mad and mad againe, let their croked affections worke and writhe them whither they can, and euen all vnthankefull ſpeeches burſt from them againſt vs for our good-will, that may be imagined, my God is pleaſed, ſhoulde a Chriſtian hearte

thinke

thinke with my indeuour, and his acceptaunce is my satisfaction, his content is my rest, and a sufficient requitall of all my paynes. Otherwise Frailtie, I pray you euen earnestlie consider it: What loue of God is that in vs, that the loue of man driueth out of vs, what care to please him is that, that mens displeasure quencheth? Fie, fie, it is to grosse, and ten thousand wonders maie it be that euer any of vs can slæpe with this imagination, that wee loue God aboue all, and yet in such thinges as by name are commaunded and by promises commended to vs, wholie guide our obedience according to mens acceptance or not acceptance, liking, or misliking. Wherefore on still Frailtie, with this duetie & indeuor to reconcile disagreeing minds in the name of God, and were the bitter gaule, the spitefull pœuishnesse and all the vnthankfulnes of the Diuell and his whole hoast in euerie man and woman you deale withall, yet haue you comfort inough if either the Lords acceptance can content

you,

you, or your owne promised reward and blessing please you, or good accompt to be one that God hath chosen for his childe, with the better sorte of the worlde comfort you. Now by the way of a little digression, in hope I doe not wearie you, I would also wish you a litle to consider that if this peace and agreement amongest neighbours in towne or countrie be such, and so swet in the sense of the Lord, as that euen the preseruers of it, and restorers, when it is broken are so heartilie blessed, and accompted for it the sonnes of God, must it not needes followe that those thinges likewise are in high accompt before his maiestie, which being in men and women doe most mightilie maintaine this blessed vertue in all and euerie societie vnder heauen? Surelie it must needes followe. And what are they? Manie and diuerse are they if one should make a curious recital, but for my part when I marke the course of thinges, and the causes of good agreement in any place, I thinke but euen especially of these

three

thée: First a patient and méeke nature in our selues able to beare and tolerate something, without mounting into the house top immediatlie, and flashing out all on fire by and by vpon the sight or hearing of it. Secondlie a well iudging heart of others till wee be certaine of the contrarie. And lastlie a good tongue. Must not I say (if peace be so pleasing to the Lorde) these thinges also be pretious in his eyes, which all the worlde knoweth to be nourishing nurces of the same whersoeuer they are? If peacemaking pull a blessing vpon vs, as the Lorde liueth these so great preseruers of peace shal haue a happy reward. And if this bee true, then on the other side againe the contrarie vices for their contrarie effect must néeds be as loathsome, hatefull and accursed: Namelie an impatient, hastie, fearce, frowarde, furious nature, ý is as short as mosse, that hath neuer fought withal, and foiled anie affection, but cleauing still in pure naturals, is vnregenerated, and euer casteth out the sauour of old Adam

vpon

vppon euerie occasion be it but a trifle. Secondlie a suspitious misdéeming minde of euerie bodie, that they say thus of vs, worke this against vs, or at least thinke thus of vs, when in trueth it is nothing so. O poyson of peace in anie kingdome, countrie, towne, house, or person liuing in the worlde, this misdéeming minde. And to a mans selfe there is no more twitching torment vnder the son. For it is euen a worme that is euer gnawing, and euer biting, and can neuer be contented. Lastlie an euill tong, a peaceleslie tong, ỳ can neuer be quiet from prittle prattle, from scanning this neighbours wealth, ỳ neighbours wit, this mans doings, and that mans sayinges, and from coursing euen the whole countrie ouer, till all men haue ben within the speach of our tongues, drawen out of vs by the power peraduenture of a pot too much, or such a like influence. Must not these thinges I say, and the owners of them bee accursed, as sure as they liue, if peace and loue and good agréement amongst men

be

be of the Lorde blessed? They must, they must Frailtie. For all the world knoweth the venome of these things in anie towne, and their mightie working against vnitie, and therefore I pray you and I pray you heartily consider of it, and cast euen a long loke vppon them, such an one as we doe when we would marke a thing indeede and beare it away. And I doubt not but God shall giue you strength against your temptation. There is no one thing so great a nourse of two of them, namelie of a misdeeming minde and a prating tong, as idlenes is, when a man hath nothing to doe and to applie him selfe vnto, but to sit on a bulke in the streete, or bench in a Tauerne, or an ale house; & to wette his tongue with drinke, and drie it with talking, or when a womã hath no setled gouernment of her selfe in house, but is in the number of those that the Apostle Paul speaketh of, which beeing idle learne to goe about from house to house. Yea they are not onely idle, but also pratlers and busie bodies, 1. Timoth. 5. 13.

spea-

ſpeaking things which are not comelie. Therfore whoſoeuer wil be a preſeruer of peace, he muſt be an enimie to theſe curſes aſſuredly, & heare more with two eares, than he ſpeaketh with one tong. But I wearie you with this digreſſion which is longer than I ment, and therfore I cut it off, againe and againe requiring of you, that you neuer hang vpon the accompt of men in anie thing, that euer you goe about being commanded by ỹ expreſſe word of God, but fullie ſuffice your ſelfe with the acceptance of God, and ỹ which you haue here an aſſurance of, if you be a peacemaker. Bleſſed ſhall you bee, and euer accompted both with God and his true children the Sonne of God. And if this wil not content you, quicken you, ſtrengthen and ſtay you in this vertue, but that worldlie ingratitude ſhall quench you, and drawe you to ſuch extremitie as you ſpake of, certainelie Frailtie you deceyue your ſelfe, there is no true godlineſſe in you, but euen your name is to gentle for your nature, you are become

become plaine infidelitie. But I hope the best, and performe you no lesse, if you regarde your owne comfort. Sufficient is this yet once againe, if you be the Lords, blessed are the peacemakers, for they shall be called the children of God.

The eight Temptation.

Frailtie.

ONce more woulde I trouble you *Faith*, if I might before we end, and it is in this, I feare my nature if persecution should arise for religion. And what shoulde I doe to obtaine strength?

Faith.

There are manie treatises of this point, godlie, and comfortable whereunto for larger discourse I referre you and wish you to peruse them. For mine owne part whensoeuer I thinke of this

matter, these and such other considerations séeme most sweet vnto me as yet: Further triall shal giue further assalt, but God will bee euer good to Israel. First it is ratified decréed and established by the Lorde our God that through manie tribulations we must enter into the kingdome of heauen. And therefore since it must be so, so be it in the name of God, & be it vnto vs, as it pleaseth him: necessarie thinges are to be borne necessarilie and with chéere. For in vaine doe we grudge to doe what wee must néedes doe, or gréeue to beare what we must néedes beare. Heathens and Pagans haue made a comfort of necessitie, and shoulde Christians in better cause bewray more weakenes? No, God forbid. But let it euer be our spéech rather than theirs in such matters as our God sendeth and laieth vppon vs, *Ferenda quæcunque sunt.* They are welcome whatsoeuer they be. Secondlie this decrée & course ỹ the Lord hath layd downe for his children, thus to kéepe, procédeth not of anger and displeasure, or of a minde

Act. 14.

minde delighting in our woe, and ſéeking to punish vs, but of great loue and moſt fatherlie affection toward vs, and indéede wonderfullie worketh our better being, and therefore tenne thouſande times welcome ſhould this good will of his be to vs, and verie farre frō ſhaking vs from the true profeſſion of his name, and trueth. For his affection, we heare his owne mouth ſpeake it, that whome he loueth, he rebuketh and chaſteneth, manie a time repeating the ſame that we might remember it. And Apoc.4.
for the other we ſée it and knowe it by the proofe of euery daies experience. For what maketh vs ſée the gaule of Sathans heart towarde vs, and euen our euerlaſting ouerthrowe ſworne of him by his diuelhood, if by anie meanes hee can worke it, to the ende we may perfectlie hate ſo perfect a foe, and yet ſo fliring a friende? The croſſe. What rouſeth vs out of dull ſecuritie and coulde conceite of our owne wantes or the neceſſitie of Gods protection and ſuccour, and maketh not onely our tongues

to speake, but the fire to kindle and burne within vs, and so our prayers to haue spirite and power before the Lorde? The Crosse. What killeth this intemperancie of our affections, and this blustring impatiencie of our natures, and maketh vs meeke, milde, humble, gentle, and like lambes, not lyons, appointed to the slaughter? The crosse. What worketh the decaie euen of the whole olde Adam in vs with all his lustes, concupiscence, and venom, and dayly raiseth vp, as a meanes, the newe man with all his sweete motions, heauenly and reformed actions? The Crosse. What maketh vs spitte in the face of this flattering worlde, whose loue causeth losse both of body and soule in the worlde to come, and to bee content to part with her pappes, and to bid all her pleasures adue? The crosse. Lastly, what maketh vs teare our bellies from the earth whereto they cleaue so fast, and lift vp our heades to heauen, long for the life that lasteth, and desire heartilie to be clothed with our house

which

which is frō aboue? The crosse. Wherfore then since it is decreed, and that in loue to our so great god, that all which will liue godly in Iesus Christ must suffer persecution, what cause haue we would the Lorde voutsafe vs eies, with the crosse to be discouraged and driuen from the Lorde? Thirdly it neuer happeneth to vs by fortune and chance, or by ignorance in our God, or inabilitie to let it, if it pleased him, but by his knowledge, by his will, and by his hande, and he is our father, bounde vnto vs in league and couenant of loue, that of his part shall neuer be broken while wee hang of him. The mother may forget ẏ childe that is her flesh before he can forget vs, and aswell can a man suffer the apple of his eie to be pricked, as he vs to be hurt, if we cleaue to him: then iudge if his crosse should euer dismaie vs. Fourthly it is no strange thing or vnhearde of, or vnséene before, that befalleth to vs when we are persecuted, but such as all our brethren haue tasted, founde, and felt before vs, and why then

should we faint when we drinke but of the same cuppe that the dearest saintes and soules now blessed with the Lorde, haue begunne to vs in? Cast your eies about, & see the course of times although I knowe you knowe it well ynough. Beganne not Abell vnto vs in this cup and course, assone as euer the Lorde bewrayed his loue vnto him, before his brother? Followed not the Patriarkes, and Prophetes, men and women, olde and young, in their times, and measures euer till Christ came? Then was it not the cuppe that his owne selfe begamne to his children in, and the baptisme wherewith he was baptized? Followed not his disciples sent out into the world as sheepe amongst wolues, whipped and beaten, checked and snubbed, imprisoned and cheyned, &c. Followed not againe after them those thousandes of his children vnder the primitiue persecution, some scalded, some burned, some broyled, some hanged, some headed some throwne down from the rocks vpon stakes, some stabbed in with forkes,

some

some racked and torne in peeces, their tongues cut out, their eies bored out, their flesh twitched off with pinsons, womens breastes seared off with hote irons, pricked vnder the nailes with needles, and a thousande waies tormented? Yea was it not euer true with the godly, *In hoc vocati estis*: For this ende were yee called? And good Lorde then why should not a common case be a common comfort? Why should any man or woman that loueth God seeke or wishe a priuiledge aboue all the children of God, that euer were and euen aboue the sonne of God himselfe Christ Iesus? Is it not honor ynough, mercy ynough, and fauour ynough to be dealt withall, as they were? Therefore the communitie of it to vs with all our brethren and sisters, and euen with our eldest brother Christ Iesus, should stay our heartes whensoeuer it pleaseth the Lord to sende it. Fiftly the cause being not 5.
ours, but the Lorde our Gods, and good, should also confirme vs. The short time that it can indure, were it (suppose) as

long as we liue should comfort vs. For our life is but a flower, as grasse, as smoke, as a bubble of the water, and as the vainest fickle fading thing that you can imagine. Againe that passed promise from the Lorde of life and truth, sealed with the bloud of his owne sonne vnto vs, the swæteneſſe whereof all the tongues of men and Angels can neuer expresse, That he will neuer lay more vpon vs than hee will make vs able to beare, should be like a thousande staies rounde about vs to houlde vs vp. The promises of peace, comfort, and quiet, for euermore aboue measure and concept of man in heauen, if we continue faithfull to the end, should houlde vs vp. That sentence passed in the Lords court of bastardie and consequently of depriuation of al inheritance, if we be without correction, should houlde vs vp. And what should I goe any further? The examples of our brethren of al callings, of all ages, men and women, that haue constantly caried their crosse, and neuer deliuered it vp, till they deliuered soule

and

and all to their God, ſhould hould vs vp. Wherefore Frailtie, euen as Iudas the Machabee could incourage his men not to feare the multitude of their enemies, neither to be afraid of their aſſault but to remember howe their fathers were deliuered in the reede ſea when Pharaoh purſued after them, ſo ſay I to you and to my ſelfe, let vs neuer feare affliction nor the euill day, for our momentanie croſſe cauſeth an euerlaſting weight of glorie. But let vs remember the firme faith of our fathers, of our mothers, of our brethren, and friendes, let vs loke vpon their patiencie, vppon their conſtancie, their hope, I beſeech the liuing God we may folowe their good ſteppes, and ſtaie in ſtrength vppon his mercy, whatſoeuer he ſendeth vs knowing it, as we know we liue, that though our braines cleaue to the wales, though our bones be ſtrowed in the ſtrætes, and our bloud runne downe euerie chanell, yet ſhall we riſe againe, reſtored by the power of our God, be gathered into his barne as his pure wheate, our

bloud reuenged, we crowned, and our tongues sounde the praise of him that sitteth vpon the throne with maiestie and honour aboue all concept of anie earthly heart.

Frailtie.

O but *Faith*, the worlde will giue such a spitefull censure of a man or womans life, religion, honestie, wisedome, and such like, as that it is euen a hell to heare them, when the Lorde doth exercise vs. For it was euer, and I thinke euer wilbe the concept of flesh and bloude, that a good man and woman truely religious, truely honest, and sufficiently wise, cannot bee so plagued, as they tearme it, of God at anie time, and therefore the crosse must needes testifie to the worlde a want in all these.

Faith.

It is most certaine and dayly found what you say, yet is there nothing vnder heauen more absurde than that opinion. For loued not God Abell, Abraham,

ham, Isaak, and Iacob, loued he not his Prophets, loued he not his owne sonne and all that folowed his steppes to this day? Were none of them of a true religion, of an honest life, and wise ynough to take that course in the worlde that God alowed? Yet all of them plagued he as they call it. And neuer any further humbled in this world than Christ himselfe, and therefore prosperitie or aduersitie may not be taken for signes euer of fauour or displeasure. But the worst man most quiet often in this worlde, and most honored, loued, promoted, and renowned, his deserued torment being deferred to an other day, and the truest christian most troubled, tossed, reiected, and humbled, his comfort and rewarde remaining for him in an other worlde. But beside all this plaine demonstration of a tried trueth, vse with your selfe Frailtie to oppose against that concept of the worlde, the sentence of the Lorde our God next following, in the fifth of Mathewe, after those that nowe haue béene considered

of.

of, Blessed are they that suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. And thinke with your selfe as I haue nowe often saide, that if our God set a blessing vpon it, what skilleth it what the whole worlde, and ten thousande worldes mo if they were extant, doth iudge? Shall the voice of man be the guide of our course, and the line of our life? Shall mans iudgement or Gods iudgement stande in the later day? O Frailtie, wee may not hang vpon so broken a rede as flesh and fleshly wit is. Wee may not be lifted vp with mans liking, vnlesse it haue further warrant: nor cast downe with his dislikeing, vnlesse wee knowe hee so deemeth iustly. And therefore againe I say consider of this comfort. Consider of this worlde, and consider of the worlde to come, the one is transitorie, the other permanent: the one full of woe and secret sorowe in the verie middest of pompe, the other ful of ioy, comfort and solace, and that without all ending. Then, whether is here

good

good to be happie, and there vnhappie, or here iudged miserable, and there founde most blessed, iudge your selfe euen with verie reason. Certainlie therefore it is a comfort sufficient, so knowen to bee by Christ that gaue it, and euer hath and shall comfort the childrē of God against worldly conceite, blessed are they, that for a good cause suffer persecution, for theirs is the kingdome of heauen. That is, all comfort possible to be thought of, and ten thousande times more. This was Pauls comfort in the middest of al his miserie, and therefore he boldlie and cheerfully saith, he neuercounted ẏ afflictions of the worlde worthie the ioy that should be reueiled. This comforted Dauid also that hee perished not in his af- Psal.119.
fliction, as himselfe witnesseth: as that speach by comparison may shewe, I Psal.27.
should vtterly haue fainted, but that I beleeue verilie to see the Lorde in the lande of the liuing. And (what should I name them) this euer hath comforted first, or last, lesse, or more, yet euer sufficiently anie that were the Lords. But

see

ſée further how not onelie thus in generalitie againſt perſecution it pleaſed Chriſt to ſtrengthen our weakenes, but euen in ſpecialitie alſo againſt thoſe kinds which moſt bitterly taſt vnto vs and ſhake vs ſore, if we be not ſtrong, to wit reproch, and report. For, Bleſſed are you (ſaith he) when men reuile you, and ſhall falſely ſay all manner of euill ſaying by you, for my name ſake, reioice and bee glad, for great is your rewarde in heauen, a ſaying neuer to bee forgotten of vs whilſt the life is in vs. For the gawle of theſe croſſes is not little, and the power of this aſſault hath appeared not as feble in great Prophets and members of the Church. The verie words alſo of Chriſt his comfort inſinuate a ſecrete force aboue manie others of this temptation. For hee biddeth them reioyce, and promiſeth great reward in heauen, as foreſéeing a great downefall both of heart and countenance in man, when hee is once touched either with reuiling ſpeaches, to his face, or falſe reportes behinde his backe.

backe. Wherefore to conclude & leaue you nowe to your other readinges of this matter, I pray you Frailtie open your eyes, or rather desire the Lorde to open them, that you may both nowe in the day of peace, and whensoeuer also it shall please the Lorde further to trie you, see with your eye, heare with your eare, & beleeue with your hart your offered comfort in ỹ word, both against al other, and against this temptation by name of persecutiõ. The word teacheth, and we knowe it is decréd by the Lord to be the lotte of his déere ones euer in this world, and therefore welcome bee it. The worde teacheth it, and wee know it, much good is wrought in vs by it, & therfore welcome be it. The word teacheth it, & we know it, no chance nor fortune but the will of our heauenlie father layeth it vpon vs, and therefore welcome be it. Wee knowe it is no new thing or vnséene before, but the old portion of the godlie that haue euer béene before vs, and therefore welcome be it. The cause is not ours when it is a truth

truth, but his, that made vs, and therefore welcome be it. Wee haue a promise wee shall not bee oppressed with more than we may beare, and therefore welcome be it. Wee knowe we are children, if as children we be corrected, and therefore welcome be it. Wee are tolde we are basterds, if we be without it, and therefore welcome be it. And all our forefathers haue patientlie caried it, and nowe are rewarded, therefore welcome be it. Welcome I say ỹ crosse in generall, and persecution for trueth all or part, as it pleaseth God, & welcome in particular this kinde of crosse, if so our God will, reuilings reprochinges, reportings false and vniust. For we knowe our case, the plea is ended, and sentence is giuen neuer to be reuoked, blessed are we, good cause we haue to reioyce and be glade, for great is our rewarde in heauen. O the God of heauen and father of mercie strengthen vs, that these swéete promises may preuaile with vs, and that our eyes may sée the comfortes of his worde. What

a God

shoulde feare vs Frailtie, that haue such a God, and that stande in such a state? I pray you loke vp, and claspe your God in your armes, imbrace his mercie, beléeue his trueth, and as you liue, though you be afflicted on euerie side, yet shall you not be in distresse: though you be in doubt, yet shall you not dispaire: though you be persecuted, yet shall you not bée forsaken: though you bee cast downe, yet shall you not perish: and though euerie where you beare about in your bodie, the dying of the Lorde Iesus, yet shall the life of Iesus appeare in your body, and there is neither life, nor death, Angels, Principalities, nor powers, thinges present, or to come, height or depth, or anie other creature, that euer shall be able to separate you from the loue of God which is in Christ Iesus.

Frailtie.

The Lorde chaunge me and I shal be changed, and greatly both ought I, and doe I thanke you *Faith* for this conference, beseeching you still to pray for mee, as for one whose name and nature

you know but too well, I can promise nothing, but seeing what I woulde doe I leaue my selfe to his mercie that is able to make me doe both what I ought and woulde doe. And so the Lorde keepe vs both.

Faith.

Amen Frailtie, Amen. And the Lord giue vs eyes to see what it is to haue a true heart to God and to imbrace true religion. Is it not to stand in possession of all these heauenlie promises, & whatsoeuer befalleth to vs in this worlde to bee happie and blessed in it and by it: Be it pouertie, be it sorowe, bee it oppression or whatsoeuer? And contrariwise, what it also is to be of a prophane heart, & of an vncircumcised life: Surelie euen to stand as depriued of al these comfortes, and if we bee poore to be also accursed in our pouertie, in our sorow, and whatsoeuer befalleth vnto vs greeuous in this worlde. The Lorde I say giue vs eyes to see it, and harts to think of it. For full well wee knowe that were euerie one of vs a Monarch of a whole worlde by himselfe, they beeing as

as this worlde is, the glorie both of the and vs muſt paſſe away like a ſhippe in the water, whoſe tract cannot be ſeene againe, like an arrow through the aire, or a weauers ſhuttle through his worke, like a fading flower, ſoudenlie plucked vp & withered, like graſſe, like ſmoke, and like the bubble of the water. We ſhall be forgotten with all our pompe, as the traueler is that tarrieth but a night, our honour ſhall come to an ende as the players part vpon the ſtage, our doinges, ſayinges, lokes, geſtures, ſtates, and maieſties ſhall be rowled vp as a ſcroule, and caſt into the office of forgetfulneſſe, where nothing can bee founde againe. And then what remaineth? I ſay what remaineth? any thing but woe and wormes, if wee haue contemned religion and liued diſobedientlie againſt the Lorde? anie thing but vexation and torment both of the bodie and ſoule in hell fire? Will then ſwearing beliked, or dronkenneſſe, or whoring, or tipling, or tauerning, ſporting in vanity, laſciuious talking, writing, or loking, carding, and diſing, roiſting and roning,

pride, and excesse, or anie kinde of sinne detested of the Lorde? Will then a dissembling timeseruer not bee vncased? Will then an vniust seruant not be found out? Will then an vnfaithfull wife not be discouered? or a beastlie furious, franticke husbande, not bee rewarded? Will then anie thing abide the face that commeth in the cloudes with thousandes of Angels, but onelie a religious heart, and soule, that hath labored to know, and indeuored to liue, trusting onelie to the mercie of God in Christ for all wantes to bee pardoned? Alas we knowe it, euen as wee knowe we liue, it will not: but destruction and death shal then be to the man or woman for euer that lewdlie hath liued in this worlde, and comfort endles to the contrarie. Therfore once againe I saie, the Lorde giue vs eyes to discrie betimes the rewarde and ende of true religion, and of a reformed mind and life in that day, euen for his Christes sake our blessed Lord and Sauiour. Amen.

FINIS.

* A prayer for a familie in the Morning.

Most gratious God & louing Father, the verie comfort that anie sinfull soule can haue, whē we miserable sinners here met together, do consider of the great mercie and goodnesse, that wee haue euer since we were borne, and before founde, and daylie doe finde at thy Maiesties handes, together with our great vnkindnesse shewed euerie way to thée againe for the same, wee must néedes confesse, and euen doe from the bottome of our heartes acknowledge, that maruellous is thy mercie in sparing vs still to liue, and in not consuming vs away from the earth, & from before thée. For hast not thou, O déere God, of thy frée mercy before the foundations of ý world were laide, chosen and elected vs for thy children, when others as good as we by nature shall burne in hell eternallie, be-

ing reiected of thée in that hidden counsell of thine? Hast not thou to our endles comfort certified, & made knowen vnto our spirits ỹ same? hast thou not created vs nether beasts, todes, wormes, or any such like ouglie creatures, but in thine owne image, according thy likenes, to rule ouer the fishes in ỹ sea, ouer ỹ foules of the heauen, and ouer euery thing that moueth vppon the earth? And when being thus created innocent, yet we persisted not in the same, but fell into the curse that bringeth eternall death, didest thou not so pitie vs, as that for our redemption and safetie, thou grudgest not vnto vs, and for vs to bee powred out the heart blode of Iesus Christ thy onelie son our sauiour, no other meanes being, whereby wee coulde bee saued? Hast thou not by thy holie spirite wrought faith in our heartes to beléeue by him, & for him to be iustified before thée? Hast thou not in some measure begonne the death of sinne in vs, and wrought our sanctification, Inioy we not the benefites of thy worde? the freedome of conscience, great peace and

plentie

plentie in outwarde things, with manie and infinite benefites moe, waking and sléeping at home and abroad, in our selues and our friends? For all which, O good Lorde, what doe wee? Are wée thankefull vnto thée for them? Doe we often thinke of them, and labour to knowe thée and to serue thée with a perfect hart, and a willing minde for them? No, no, déere God, we do not, we do not as wee ought to do. But with pleasure or profit, with vanitie or selfeloue, wee are caried away, spende our dayes in iniquitie, careleſſe and vnfeéling of our sinne, and there is no godneſſe in vs: yet is there mercie with thée, O Lorde and pardon to repentance. Wherefore we all héere met together at this time before thy maieſtie, humblie confeſſing our wantes, moſt intirelie beſeech thée for Jesus Christ his sake to haue mercie vppon vs: haue mercie vppon vs, moſt mercifull Father, and forgiue vs al that is paſt, ſtrengthen vs hereafter, that daylie both in bodie and soule, we maie glorifie thée more than wee haue done, yéelding thankes dailie for dailie

benefites, and ſtriuing in holineſſe and righteouſneſſe all the dayes of our life. But becauſe we cannot but offend and fall diuers wayes, good Lorde, for thy mercie ſake pearce our heartes with a feeling of the ſame, and neuer ſuffer vs to goe on with dull and deade ſoules, not ſeeing or ſighing for our offences. As a ſpeciall meanes to keepe vs in obedience before thée, O deere Father, worke in vs a continual, & an effectuall remembrance, that wee ſhall not alwayes liue heere in the ſhowe of this wretched worlde, that doeth ſo pleaſe vs now, but that a day will come, when the trumpe ſhall ſounde, the deade ſhall ariſe, and all wee ſhall appeare before thy tribunall ſeate of iudgement, there to receiue according to our déedes without reſpect of perſons. O good Lorde giue vs a remembrance, & a feeling of the vnſpeakeable comfort, and eternal weight of glorie, which in that day ſhall be giuen vnto vs, if in this life we ſerue and pleaſe thée. And contrariwiſe euen terrifie our conſciences and let vs

as

as it were ſée before our faces, ỹ dreadfull iudgementes, and the fearefull tormentes, that both in bodie & ſoule they ſhal be ſure to haue for euer more in the pitte of hell, which in this life doe not ſerue and pleaſe thée, but followe their owne fancies & wicked delights. Giue vs an hatred of ſin, and a true loue of righteouſneſſe. Bleſſe thy worde euer more with fruite vnto our ſoules when we do heare it, giue vs a deſire to heare it often. Remoue, O Lorde, in thy good time, ſuch hinderances of the fruit thereof, as are amongſt vs, giue it full courſe, and ſende forth labourers into thy harueſt, which not for filthie lucre and gaine, but of loue and zeale to thée and thy people may preach thy worde ſincerely. Bleſſe vs O Lorde from all hypocriſie, gloſing and halting before thée. And becauſe we little know how ſone thou ſhalt ſende this pampered fleſhe of ours to the wormes, ſtop our breath and call away for our ſoules to come vnto thée, whether this day or no before the euening, bleſſed Father, for

Iesus Christ his sake, prepare & make vs readie for thée, that when the hower commeth, we may neither feare, nor faint in faith, but ioyfully, without anie shrikes and cries of desperation, & of a troubled and vexed conscience, passe away in full hope and assurance, that all our sinnes are wiped away in the blode of Iesus Christ, and we to thée in him so reconciled, that life for euermore is certaine vnto vs. Last of all good father with most humble and heartie thanks for thy goodnes to vs this night let thy mercifull eye looke vpon vs this day, and so kéepe vs bodie and soule, that being occupied in our seuerall callings we may be safe by thée from al our enemies & liue to thée, or die to thée, as it best shal please thy gratious goodnes. These thinges O Lorde, and whatsoeuer else we haue nede of, graunt vs, for Christ his sake, in whose name we aske them, saying, as he hath taught vs:

OUr Father which art in heauen, halowed be thy name, thy kingdome come,

come, thy will bee done in earth as it is in heauen, giue vs this day our daylie breade, and forgiue vs our trespasses, as we forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euil, Amen.

Let thy mightie hand & out stretched arme O Lorde be still our defence, thy mercy & louing kindenes in Jesus christ our saluation, thy true and holy worde our instruction, thy grace and holy spirite our comfort and consolation vnto the end, and in the end. Amen.

The Lord blesse vs and saue vs, the Lord make his face to shine vpon vs & be mercifull vnto vs, the Lorde turne his fauourable countenance towarde vs, and this day and euer more vouchsafe to send vs his peace, Amen.

The blessing of God almightie, the father, the sonne, and the holy Ghost, bee amongst vs and remaine with vs both nowe and for euer, Amen.

An

An other for the same at night.

Immortall God creator of heauen and earth, before whom all creatures feare and tremble, were it not that thou hast commaunded vs, neuer durst we appeare before thée, so corrupt is our nature, and so many are our sinnes. But good Lorde thou doest bid, and therefore we obey: thou doest call, and therefore we come, giue vs spirites to pray aright. First then héere met together déere father, we yéelde thy maiestie most humble and heartie thankes, for al the mercies that euer thou hast bestowed vpon vs, in bodie or minde, in our selues or in ours, priuate or common, temporall or eternall. Many and maruelous haue they béene, and still are vpon vs, yea euen good Lorde past finding out. This day what thou hast done for vs, which of vs knoweth or is able to expresse? Father

ther of heauen forgiue vs that we can-
not acknowledge thē or praise thée for
them as we ought, and quicken vs in
this dutie more and more. Pardon and
forgiue vs whatsoeuer we haue offen-
ded thée withall this day, or euer before,
either in thought, worde, or déede, yea
euen our secret sinnes, such as we haue
committed and knowe not of, remitte
them vnto vs for Christs sake. Change
vs O Lorde, and we shalbe changed.
Create in vs cleane hearts, and renew
a right spirite within vs. Breake the
strength of sinne, that would subdue vs,
more and more. And O mercifull fa-
ther so frame these hearts of ours with-
in vs, that we may more delight to liue
according to thy will, than to inioy all
the worlde, and all the pleasures there-
in. Laie it often good Lorde before our
eies by thy remembring spirite, that
thou hast not breathed the breath of life
into vs, that we should liue as we list,
but that in holinesse and righteousnesse
we shoulde walke before thée all our
daies. Laie it before vs O Lorde, that

the

the time will come when the trumpe shall sounde, the dead shall rise, and we, euen we here mette together at this time, all and euerie one of vs shall most assuredly stande before thy iudgement seate with naked hearts, with open and vnfoulded consciences, there to giue an accompt howe we haue so doone. In which day, O the ioy, O the endlesse ioy that they shall haue, who wayning themselues from the glistering shew of this wretched worlde, in heart, & truth, haue sought & serued thée. Come, come, ye blessed of my father, to their comfort shal they heare, and possesse the kingdom prepared for you. But woe, woe, to all careless liuers in that fierie day, they shall drinke the wine of the wrath of God, be tormented in fire & brimstone before the holy Angels, and before the lambe, they shall haue no rest day nor night, and the smoke of their torment shall ascende for euer more. Father of heauen haue mercie vpon vs, knit these heartes of ours fast vnto thée, and now, whil we haue time, giue vs grace right-

ly

ly to thinke of these things. O continue thy worde of truth amongest vs euer to our comfort. Let the séede thereof now sowen in our heartes, take such déepe roote, that neither the burning heate of persecution cause it to wither, nor the thornie cares of this worlde, riches, or voluptuous liuing choke it, but as séede sowen in good grounde, it may bring forth fruite according to thy pleasure. O father giue grace that whē we heare, or finde by thy worde any sinne that is in vs touched, we may striue and studie without delay willingly to reforme it. Kéepe vs good God ỹ we neuer swarue for the feare of man from our own true knowledge, becomming seruers of time, and deniers of thée. Kéepe vs from all hardnes of hart, contempt of thy word, and from all dissembling of sincerities, increase true loue amongest vs more & more, stay our headie wrathfull & wicked affections more and more. And euerie way good Lorde renewe vs to thy liking. Bleste thy whole Church O God with graces necessarie, this parcel

of

of it our native lande & countrey, déere father bleſſe it ſtill with continuance of thy truth. Leſſen in it daily the number of blinde and wilfull Papiſts, prophane Atheiſts, and increaſe the number of thy true children. O preſſe vs not déere God with the weight of our ingratitude, whoſe liues & knowledge anſwere not the daies that we haue had: worke with vs hence forwarde for thy mercie ſake. Preſerue vnto vs long aliue good Lorde our gracious Prince and gouernour, multiply thy ſpirite vpon her, that ſtill more and more ſhee may ſéeke and ſet out, kéepe and mainetaine that which pleaſeth thée. Giue to her honorable counſell graces neceſſarie for ſo high a calling. Bleſſe all other Nobles, Magiſtrates, and the whole bodie of this Realme, with true hearts to thée, and this coũtrey. Increaſe in Iſraell the nũber of true watchmen, whoſe harts may ſéeke thée, and thy people, and not their owne glorie or commoditie. Bring to thy foulde by them ſuch wandring remnantes as are thine, and O Lorde be graci-

gratious to our kinred and friendes in the flesh, lighten their heartes with the sunne of vnderstanding, that they and we acknowledging one truth, may glorifie thee in the true and constant profession of the same all the daies of our life. Comfort O Christ thy afflicted members whersoeuer or howsoeuer troubled, and graunt vs peace, if it be thy pleasure, in our daies. Finally because the night is not vpon vs, and we readie to take our rest, let the bedde O Lords strike into our heartes that the graue is almost readie for vs. Which of vs can tell, whether these eies of ours once closed vp shall euer open any more againe or no: Lorde therefore receiue vs into thy handes: wee all heere nowe commend our selues, bodie and soule we bequeath vnto thee, kepe vs this night and euermore readie for thee, when thou shalt call for vs. Heare vs O Lorde, O God & father mercifull in these our petitions for thy sonne Christ Iesus sake our Sauiour, in whose name we al together begge these mercies saying,

Our Father which art in heauen, hallowed be thy name, thy kingdome come, thy will be doone in earth as it is in heauen, giue vs this day our daylie breade, and forgiue vs our trespasses as we forgiue them that trespasse against vs, and leade vs not into temptation, but deliuer vs from euill. Amen.

Let thy mightie hande and outstretched arme be still our defence, thy mercie and louing kindnesse in Jesus Christ our saluation, thy true and holy worde our instruction, thy grace and holie spirite our comfort and consolation, vnto the ende and in the ende.

The Lorde blesse vs and saue vs, the Lord make his face to shine vpon vs, and be mercifull vnto vs. The Lorde turne his fauourable countenance towarde vs, and sende vs euer his peace. Amen.

The

An other at night.

The grace of our Lord Iesus Christ, the loue of God the Father, the most comfortable fellowshippe of the holie Ghost, be with vs al, vs blesse vs and kéepe this night and for euermore, Amen.

BIBLIOTHECA
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